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FEBRUARY, 1955

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Editor :

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., PH.D.

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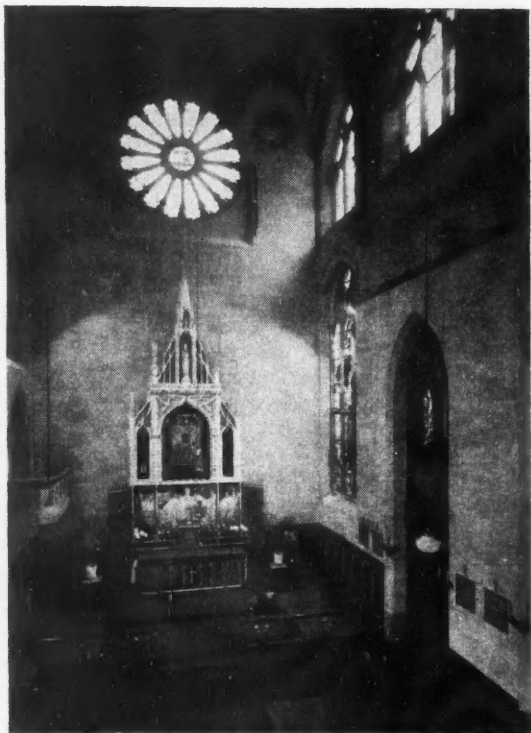
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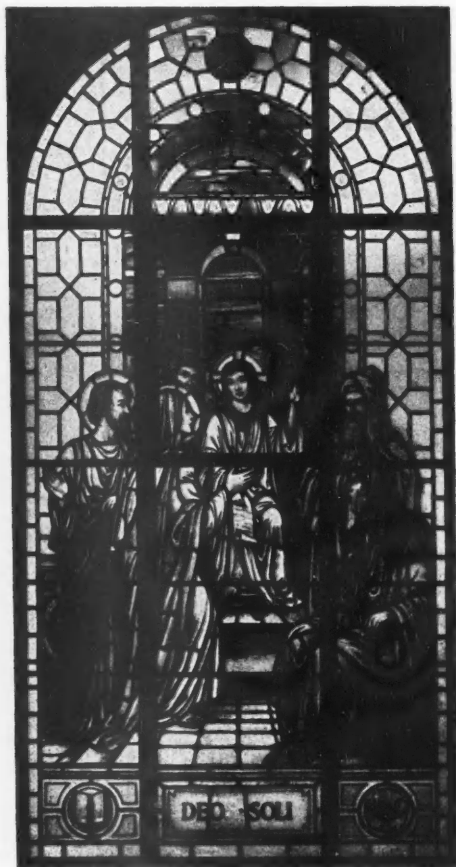
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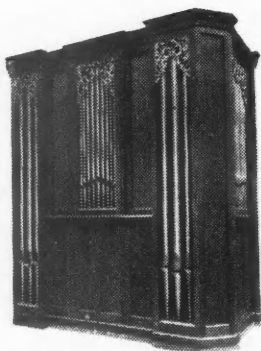
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The CLERGY REVIEW

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ANGLICANISM IN THE TWENTIETH CENTURY

IV. THE CHURCH OF ENGLAND AND OTHER DENOMINATIONS

WHEN four hundred years ago Cranmer and Melancthon exchanged letters on the need of followers of the Reformation to form a united front against Rome, the day was distant when there would be English Protestants who would consider their affinities to Rome closer than to the Protestants of the Continent. Forty years ago at the height of the Kikuyu crisis Archbishop Davidson commissioned Canon A. J. Mason to write a book setting forth the Anglican attitude towards the question of episcopacy viewed from the historical standpoint. Mason's book, *The Church of England and Episcopacy*, a learned study of this problem, brings out the fluid nature of Anglican doctrine over a long period of time, till it crystallizes in the nineteenth century when an influential and large Anglican minority came to regard episcopacy as of the *esse* of the Church while the majority looked on it as partaking only of the *bene esse*. There were then no advocates of its abolition. Modern Anglican aspirations after "reunion" had their forerunners in the last century. Thomas Arnold wished to include the Nonconformists in a national Church. J. M. Neale sought to promote friendly contacts with the Orthodox Eastern Church, and in the last decade Lord Halifax worked to promote recognition of Anglican Orders by Rome. The most important official pronouncement on the subject of Anglican approaches to other Christian bodies was that put forward by the third Lambeth Conference, meeting under Benson's presidency in 1888, and known as the "Lambeth Quadrilateral". This declaration, itself founded on a similar one set forth at the General Convention of the Protestant Episcopal Church of the United States meeting at Chicago two years before, laid down four conditions to be fulfilled by other bodies as a condition for such approaches:

(1) Acceptance of the Scriptures as "the ultimate rule and standard of faith".

(2) "The Apostles' Creed as the baptismal symbol; and the Nicene Creed as a sufficient statement of the Christian faith."

(3) "The Sacraments of Baptism and the Supper of the Lord."

(4) "The historic episcopate."

This last was of set purpose an ambiguous expression involving neither repudiation nor yet acceptance of the doctrine of the Apostolic Succession.

The "Lambeth Quadrilateral" governed the Anglican approach to what was coming to be called "reunion" when this century began, and the opening of the next chapter in the story is the fifth Lambeth Conference which met under Davidson's presidency in 1908.

Though there were many among the assembled bishops who would willingly have drawn closer to the non-episcopal bodies the Quadrilateral was a declaration of too recent a date to have been gone back upon. Moreover in 1908 relations between the Church of England and the Free Churches were embittered by political strife and the only non-episcopal communion to which the Conference showed a specific interest in drawing closer was the Church of Scotland which was not involved in this rivalry. Things might have gone further than they did in this direction but for the intervention of Bishop Gore who, recovering from an illness, had been able to attend the closing discussions. The only one of the Continental Reformed churches to which the Conference offered an olive branch was the Church of Sweden and Resolution 74 led to the appointment of a Commission to correspond with it. Towards an approach to the Orthodox Eastern Church, and especially its Russian branch, the political atmosphere was more favourable than in the preceding century, when England's Turcophile policy had antagonized Russian churchmen. Not even the marriage of the Queen's second son to a Russian Grand-duchess had been able to neutralize this effect. A year before the Conference met, however, Great Britain concluded a political agreement with Russia which paved the way for the Anglo-Russian Alliance of 1914. Steps towards closer relations

with the Orthodox Eastern Church came therefore to enjoy something of official approval, a state of affairs not agreeable to everyone, and the Latitudinarian Bishop Percival saw in it the hand of "politicians and financiers". The Conference set up a commission to enquire into the Christological orthodoxy of the lesser Eastern Churches, a step in which there was unconscious irony in view of the growth of Christological unorthodoxy at home. The sentiments of those who aspired after union with Rome were not overlooked and before its members took leave of each other they passed a resolution to the effect that "there can be no fulfilment of the divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West. . . ."

In 1908 "reunion" did not seem the urgent problem to Anglicans which it does in 1955. The future seemed more assured. But the body of Anglican opinion which desired closer relations with Nonconformity chafed at what seemed the half-heartedness of the Bishops and there were those who felt that the best way of promoting the cause so dear to them was to take matters into their own hands. In 1909, only a year after the Conference, Canon Hensley Henson defied the authority of the Bishop of Birmingham, Dr Gore, by accepting an invitation to preach in the Carr's Lane chapel. Henson flouted the episcopal inhibition which he caused to be framed and hung in his study. The Bishop had either to accept the rebuff or prosecute the Canon before a Court whose jurisdiction his conscience forbade him to recognize. He took the first course. Hard on the heels of this crisis came the Edinburgh World Missionary Conference of 1910. There was of course no Catholic participation in it but the Conference received a message of goodwill from the Bishop of Cremona, Mgr Bonomelli. For Anglicans the question of participation was one of grave anxiety. For it raised the issue whether or no the Church of England considered herself to be a Protestant body. Davidson's tact found a judicious solution by which the Anglican Church sent a delegation to Edinburgh but it was one on which the High Church party was strongly represented.

But only again a year later this fiery issue blazed up afresh. On the occasion of the Coronation of King George V (22 June

1911) the Bishop of Hereford, Dr Percival, invited some leading Nonconformists of the city to a communion service at the cathedral. This of course amounted to flat defiance of the Prayer-book rubric which laid down that communicants should be either confirmed persons or those "ready and desirous to be confirmed". Many who sympathized with Percival's intentions deprecated his methods of attempting to force the issue of reunion with the Nonconformists and believed that such would postpone the achievement of the goal which both he and they had at heart. Even Davidson, while not wishing to exclude individual Presbyterians or Nonconformists from communion in the Church of England, deprecated giving general invitations to non-Anglicans, an attitude which he could claim had been that of his father-in-law, Tait. Anglo-Catholics were naturally incensed against the Bishop who for his part denounced them as "mediaevalists" and "sacerdotalists". The chief interest in this episode is that it prepared the way for the much bigger explosion of feeling which occurred two years later and was to be known as the "Kikuyu" crisis. This controversy was the result of a communion service at a mission station in East Africa in which Anglican "Church Missionary Society" clergy and Presbyterian missionaries took part. The aim of the gathering was to prepare the way for a federation of Protestant bodies in the area. The question posed by the Hereford communion service was thus brought forward in an aggravated form. Which party spoke with the authentic voice of the Church of England, that which claimed that she was a living branch of the One Catholic Church or that which said that her true position in Christendom was in sisterly intercourse with the churches of the Reformation? The storm let loose by the Kikuyu episode was of unprecedented violence even though that "cacophonous word" did not come to rival in fame the name of Trent as Lord Morley predicted that it might.

The tension was increased by the parallel controversy then raging over the question of subscription to the creeds. Neither side was strong enough to achieve a real decision in its favour and for the one occasion during the present century the Church of England came within measurable distance of disruption. Davidson's powers of conciliation were taxed to the uttermost.

His personal sympathies lay on the side of comprehension, but he had to restrain those with whom he felt, as well as resist those whom he thought to be unduly rigid. It is indeed possible that, had not the outbreak of war in 1914 turned men's thoughts into other channels, the situation might have got even out of Davidson's control. When at last he made his pronouncement the war had begun and he was able adroitly to postpone the issue by declaring the Kikuyu question to be *sub judice* pending the meeting of the next Lambeth Conference. This was due to take place in 1918 but when 1918 came the war was not yet over and the conference had to be postponed till 1920.

If in their theoretical aspects the issues were still the same, in their psychological ones they had undergone a change. Fraternization between Anglican and Free Church army chaplains had engendered vague and even sentimental aspirations after reunion among men whose principles were less stereotyped than those of Lord Halifax, Bishop Gore, and Bishop Weston of Zanzibar. Enthusiasts for pan-Protestant reunion thought that matters could be rushed. They believed that if extensive invitations were addressed to Nonconformists to occupy Anglican pulpits the Bishops would connive at the technical illegalities involved and so reunion would be accomplished *de facto* before it was so *de jure*. But the reunionists overshot the mark. Early in 1920, a few months before the Lambeth Conference was due to meet, the Dean of Durham, Bishop Welldon, allowed Dr Jowett, a leading Free Church minister, to occupy the cathedral pulpit. An Anglican clergyman, himself a convert from the Nonconformist ministry, was forcibly ejected from the Minster for raising his voice in protest. The Anglo-Catholics knew well that whatever the Bishops might think of Welldon's tactics the majority of them were in sympathy with his strategic goal. They could not therefore do otherwise than view the approach of the Lambeth Conference with a certain apprehension, fearing lest the Bishops under strong emotional influences should pass resolutions incompatible with acceptance of the Anglo-Catholic position. In these circumstances the Anglo-Catholics made what must be considered an adroit move, holding an impressive congress on the eve of the Bishops' meeting with a view to demonstrating their strength. In the end the Lambeth Conference

showed remarkable caution in its pronouncements, putting forward a moderate plea for episcopacy as the form of organization most calculated to promote "reunion", but couched in almost apologetic language such as could give no umbrage to the non-episcopal churches. Indeed it was in their direction that the prospects of "reunion" seemed most hopeful; for although during the earlier part of the War the alliances with Russia, Serbia and, later, the one with Roumania seemed to bespeak closer relations between the Church of England and the Orthodox Eastern Church, the Russian Revolution and subsequent persecution of the Russian Church had largely reversed this situation. The part of the Report concerned with the "Latin Communion" repeated the resolution passed by the previous Conference and also paid a tribute to Father Leslie Walker's book the *Problem of Reunion*. It welcomed also the readiness of Catholics to join with Anglicans "on a common platform in social and civic matters". Yet the tenor of the Resolution makes it plain that in the view of the Lambeth Conference the abandonment by the See of Rome of its claim to exercise universal jurisdiction was an essential prerequisite of "reunion". In spite however of this unpromising condition it was in the Anglo-Roman field that the most sensational developments were to take place between the Lambeth Conferences of 1920 and 1930. This was mainly due to the irrepressible enthusiasm of Lord Halifax, but the lead came from across the water.

Cardinal Mercier conceived the idea that a fitting epilogue to Anglo-Belgian fraternity during the First World War would be written if union between the two peoples could be extended to the sphere of religion through the reconciliation of the Church of England to the Holy See. The Cardinal seems to have been under the impression that this communion was more homogeneous than was the case. The now historic discussions which took place under his roof furnished an indication that there existed a school of Anglicans willing to accord to the Papacy a kind of overseership in the Universal Church and not a mere titular primacy. But they showed more clearly what had already been clear before, that not only was "reunion" with Rome out of the question so far as the whole Church of

England was concerned, but almost equally so as regards the High Church party which possessed a strongly anti-papal wing. All that could be hoped for was union with a section of the party. In certain circles the view was taken that the Malines Conversations were even doing harm, that is to say that they were keeping back many potential converts from becoming Catholics by instilling the belief that Rome would modify her attitude towards the Church of England. So far as it is possible to judge, there was little or no ground for this belief since there seems no evidence that the discontinuance of the Conversations had any appreciable effect on the flow of converts. After Cardinal Mercier's death there was for a brief moment a possibility that they might have been resumed in Paris by the Abbé Hemmer, sole survivor of the three French representatives, with the Apostolic Nuncio, Mgr Cerretti, taking the place of the Belgian Primate.¹ Such a contingency was disallowed by Pius XI acting, so it is believed, mainly under the influence of Cardinal Bourne. Whether, had the Cardinal been unsuccessful in his attempts to influence the policy of the Holy See and the Conversations been allowed to continue, the number of Catholics in England would now be larger than it is must remain an open question.

In their relations with the Orthodox Eastern Church Anglicans were able to register some advance by the time the seventh Lambeth Conference met. The Oecumenical Patriarch of Constantinople had provisionally recognized Anglican orders in 1922 shortly before the Turkish reoccupation of the city. The Patriarch of Jerusalem did so in 1923 and the Patriarch of Alexandria in 1930. The Church of Cyprus recognized Anglican ordinations in 1928. In 1925 the Patriarch of Alexandria attended the celebration in Westminster Abbey of the sixteenth centenary of the Council of Nicaea and the Lambeth Conference itself in 1930 was attended by an Orthodox delegation. Negotiations for inter-communion with the Old Catholics were approaching a successful conclusion. As regards the Reformed churches mutual recognition of each other's orders had been reached between the Church of England and the Church of Sweden but with the non-episcopal churches matters were at

¹ Abbé Félix Klein, *La Route du Petit Morvandiau*, iii, p. 272.

a standstill, though conversations had taken place between representatives of the Church of England and of the Free Churches. Of Archbishop Davidson it was said that he was the first Anglican Primate of All England whom Free Churchmen did not look upon as a hereditary foe.

The Lambeth Conference of 1930 met in an atmosphere different from that of the immediately preceding one. The time was about midway between the two World Wars. Gone was the mood of easygoing and at times irresponsible optimism which succeeded the first one. The approach of the second one was as yet scarcely felt. The path to church unity even among Protestants was showing itself to be a stonier one than had been thought ten years before and the Conference met under the shadow of the South India Church unity scheme containing the seeds of possible disruption of the entire Anglican communion.

Though we should not exaggerate the significance of the Lambeth Conferences, they yet serve as milestones in tracing the development of the Anglican Communion in its relation to other bodies. The eighth had been planned to take place in 1940 but could not owing to the war be held till 1948. When it met the relation of the Anglican Communion to the newly formed Church of South India was the most crucial problem it had to face. Forty years earlier the scheme had germinated in the form of a union between the Presbyterians and Congregationalists of that area. The Basel Mission soon afterwards joined. Plans for a more comprehensive scheme of union which included the Anglicans took shape in 1929 but did not reach their final form till 1944. On 27 September, 1947, the Church of South India was inaugurated at Madras.

"It was agreed," says Bishop Stephen Neill, "in the Scheme of Union that from the date of union all ordinations should be carried out by bishops with the assistance of presbyters, but that all presbyters of the uniting churches should be accepted on an equality."¹ Ministers who had not received any form of episcopal ordination at the time of union were not to be required to submit to it. It was calculated that the interim period which would elapse before all ministers of the Church

¹ Neill, *Towards Church Union 1937-1952*, p. 28.

of South India had received episcopal ordination would be about thirty years. The whole scheme, including its statements of doctrinal belief, disquieted the more conservative Anglo-Catholics and the Superiors of certain religious communities in the Church of England addressed an open letter to Archbishop William Temple giving expression to their anxiety.

The question of the attitude of the Anglican Communion to the Church of South India was, as has been said, the gravest question which faced the eighth Lambeth Conference. Should it be received into full communion when the interim period had expired? A crisis was averted by a judicious postponement of a decision.

So far as the Eastern Orthodox Church was concerned Anglican ordinations had been recognized by the Patriarch of Roumania in 1936. With the Old Catholics there was full communion; with the Churches of Sweden and Finland something approaching it. With those of Estonia and Latvia, many of whose members were in prison or in exile, an approach to inter-communion had been made.

Towards closer relations with some of the non-Catholic episcopal churches some progress was recorded, though it was noted that the ordination of women in the Church of Denmark had created a fresh obstacle towards unity. Though conversations with representatives of the Church of Scotland and of the English Free Churches had been held after the Lambeth Conference of 1930, little if any progress towards unity had been made. On 3 November 1946, however, the present Archbishop of Canterbury, preaching in the University Church in Cambridge, made an appeal to Free Churchmen to take episcopacy into their system and try it out on their own ground first. This, the Primate maintained, would enable the Church of England and the Free Churches to grow to full communion—a path he preferred to union on a constitutional basis. Even Bishop Hensley Henson, now in retirement, found it hard to understand what the Archbishop was driving at but it seems clear that he was insinuating that reunion, at least between Protestants, would be more likely to come about in a haphazard manner than by a cut and dried plan, and who shall say that he was wrong? Already the Church of England has relations

with the Church of Sweden which approach full inter-communion, but is not in communion with the Church of Norway, though the Churches of Norway and Sweden are in communion with each other.

It must be difficult for one familiar with the literature which these plans for reunion have brought forth to resist the conclusion that the initiative rests with the Anglicans. A little consideration will show that this is not unnatural. Although it is the pride of many Anglicans that their church is a "bridge church" occupying a central position in Christendom and so more capable of mediating between its scattered portions than any other, yet in practice this position has served to condemn Anglicanism to ecclesiastical isolation or something very near to it. In the days now growing ever more distant when Britain stood foremost among the nations of the world, this isolation might seem not so intolerable. It was the spiritual counterpart of what Lord Salisbury spoke of as her "splendid isolation" in the political sphere. It might at least seem so for passing moments. For no truly religious mind could long feel satisfied with the spectacle of disunity among those who claimed the name of Christian. But the characteristics which, so it was said, gave the Church of England the character of a "bridge church" were ironically those which kept her in isolation. For if Anglicans stressed such affinities as they had with pre-Reformation Christianity they repelled the members of those churches which prided themselves on being the heirs of the Reformation, and conversely if members of the Church of England boasted of their Protestant heritage they dug wider the gulf not only between themselves and Catholics but between themselves and members of the Orthodox Eastern Church as well.

The majority of Anglicans, of course, think of themselves as in some sense Protestants and this is true of the clergy as well as the laity. Many, perhaps most, of the laity have come to regard the divisions among Christians as inevitable and, if candid, they would admit to not understanding them. Concrete plans for reunion with other Protestant bodies they would be prepared to leave to the Bishops. While however the great majority of Anglicans, clerical and lay, would no doubt welcome a form of union which would involve an interchange of

pulpits and the admission of non-Anglican Protestants to communion in Anglican churches, it is unlikely that they would regard with enthusiasm a scheme of unity in which the Church of England would lose her identity and the forms of worship with which they have been familiar from childhood be superseded by others. The Bishops have of course to think of unity in more precise terms and it is often not easy to read what is in their minds. The most positive element in their thought seems to be that reunion can only take place on the basis of some form of episcopacy, not because they believe it to be of divine origin but because of its antiquity and because *de facto* episcopacy prevails throughout the greater part of Christendom. The great majority of Anglican Bishops would however be at one with the present Primate of All England in holding the opinion which he expressed recently at the General Convention of the Protestant Episcopal Church of the United States, that possession of this form of church government is not essential to membership of the true Church and that any sect which practises baptism can be regarded as part of it. Non-episcopal orders, according to this official or at least semi-official theory, are indeed true orders, blessed by God, fruitful in grace yet lacking an indefinable "something". This "something" appears to be an external historic continuity with the Church throughout the ages—at least so it appears to an Anglican—but Free Churchmen pertinently ask why, if their ministry is a real ministry, they need any sort of further ordination at all. A similar question was put to the Anglicans (at a recent conference at Chichester) by representatives of the Churches of Denmark, Norway and Iceland which unlike the Church of Sweden could not claim the most tenuous connexion with the pre-Reformation hierarchy. "The Lutheran Churches," says the Report of the Committee appointed by the Archbishop of Canterbury in 1951, "are unwilling to think that succession by consecration is an *essential* in the continuity of the ministry and the Church" (p. 8).

Of those churches which have gone further than the Lutheran churches of Northern Europe and have abolished every trace of episcopacy, Dr Ernest A. Payne, General Secretary of the Baptist Union of Great Britain and Ireland, writes that "they do not think of themselves as illegitimate children in the family

of the Church of God".¹ The Free Church leaders would however have no objection to hands being laid on them by the Anglican Archbishops so long as it was understood that such a ceremony was performed for reasons of sentiment and in no way implied that the Free Church one was lacking in any essential element of a Christian ministry. Nor would Free Churchmen, though unwilling to accept the Establishment in its present form, probably insist on the severance of all ties between Church and State. "Happily," says the Report of the Commission on Church and State appointed by the Free Church Federal Council in March 1950, "we no longer think of the Church of England as an oppressor to be resisted, but rather as an ally in Christian service" (p. 53). The Anglicans admit however that such steps as the admission of women to the presbyterate, even if they were episcopally ordained, and the lay celebration of Holy Communion—both of which are allowed in certain of the Free Churches—would from the Anglican point of view gravely complicate, and perhaps prevent, interchange of Ministries and the establishment of inter-communion.² Yet such is the talent for compromise which the leaders of the Church of England have ever shown that it is difficult not to believe that it could assert itself even in cases such as these.

What at present holds back the prospect of a unified ministry and full inter-communion between the Church of England and the non-episcopal churches is the phenomenon which we are accustomed to call Anglo-Catholicism, that is the existence within the Anglican communion both at home and overseas of a powerful minority which thinks in terms not of the "historic episcopate" but of the Apostolic Succession; which holds that there was as much, if not more, to bewail than to admire in the Reformation and which sets greater store on an approach to the Latin and Greek Communion than on one to Lutherans, Presbyterians and Free Churchmen. The great majority of Anglicans have of course but little or no acquaintance with the Orthodox Eastern Church. Even a slight acquaintance, gleaned perhaps abroad, is sufficient to show them that its forms of worship are very different from those to which they have been

¹ *The Free Churches and Episcopacy* (1952), p. 13.

² *Church Relations in England* (S.P.C.K.), 1950, p. 41.

habituated. Many will feel distrust at the veneration paid to the Theotokos though this may be offset by the antipapal attitude to be met with in this communion. Ever since the seventeenth century however a school of thought in the Church of England has sought closer relations with Russians or Greeks, though the present political configuration of Europe cuts off Anglicans from direct contact with the greater part of the Orthodox Eastern Church represented by the Churches of Russia, Roumania and Bulgaria.

The Catholic Church is less unfamiliar to the majority of Anglicans than is the Orthodox Eastern Church. Most of them, I suppose, have Catholic friends or acquaintances; the majority have probably at some time attended a Catholic service. The anti-Catholic tradition in England is weaker than it once was. The view which, in the words of Bishop Thomas Newton, saw in the Catholic religion "the great corruption of Christianity"¹ is not indeed extinct; but side by side with it has coexisted another one which has seen in it an authentic form of Christianity albeit overlaid with doctrinal accretions. The change had set in before the Oxford Movement and Bishops like Shute-Barrington of Durham and Horsley of Llandaff had welcomed the exiled French clergy. After the coming of the Tracts it grew more insistent and those who were influenced by it became more numerous. But within the limits of those whom we speak of as High Churchmen or Anglo-Catholics there are to be met with varying attitudes towards the Church of Rome. There is one wing which holds that while the Church of Rome is undoubtedly a branch of the true Church of Christ, which the non-episcopal bodies are not, yet it professes the ancient Catholic faith in a less pure form than does the Church of England. This shades off through those who hold that, though both are branches of the true Church, Rome is the purer branch of the two, into those who declare that they follow the Church of Rome in everything but illogically refuse to join her.

What prospect is there that a substantial number of those who are now Anglo-Catholics will become Catholics within the next few years or at least within the next generation? As has already been said, union between Rome and the whole Church

¹ *Dissertations on the Prophecies* (1820), II, 360.

of England such as was desired by Cardinal Mercier is out of the question, but something less is not so. It must be emphasized that the main line of visible cleavage in the Church of England is not between High, Low and Broad churchmen, between Ritualists and anti-Ritualists, between traditionalists and modernists, but between those who are more anxious for union with Rome than with the Free Churches and those whose sentiments lie in the opposite direction. At present these tendencies for practical purposes neutralize each other, but they may not always do so. If disestablishment and disendowment should take place a new constitution for the Church of England would have to be framed and to receive the approbation of Parliament. Such a constitution might contain provisions such as would provoke a serious crisis and Anglo-Catholics might act more resolutely than they have shown themselves ready to do in times past. We cannot infer from their past actions how they would act if disestablishment and disendowment took place; for a new situation would have arisen. Should the Bishops, either with or without disestablishment, formally commit the Church of England to intercommunion with the non-episcopal bodies on terms which would spell an official repudiation of the Anglo-Catholic position there are Anglicans who say that they would regard this as a sign that the Church of England was not a part of the true Church and would become Catholics, believing that an Anglo-Catholic sect would not be strong enough to stand alone. In connexion with this however it is difficult not to note that the polemical spirit once so characteristic of relations between Catholics and Anglicans, but which had been in abeyance for some years, seems to be on its way back and a warfare of pamphlets which reminds us of old times has been taking place. If polemics cannot be avoided, and it is difficult to see how they can be, Catholic contributions to polemical literature, besides avoiding the most obvious faults of such writing, should generally speaking be brief, always accurate, contain but little rhetoric, if any, avoid sentimentality and above all avoid ridicule.

HUMPHREY J. T. JOHNSON

MINISTERING TO DYING NON-CATHOLICS

IN a recent anti-Catholic pamphlet to which an uncritical commendation from an Anglican prelate gave a brief notoriety, the Catholic clergy, or at least many of them, were charged with "touting for converts among the seriously ill and dying in hospitals" and pestering "lifelong loyal Anglicans" who were "in no physical or mental condition to resist".¹ To anyone familiar with the difficulty which our clergy experience in meeting the needs of the sick and dying members of their own flocks, the fanciful picture outlined by the pamphleteers was incongruous enough to merit the *Punch* cartoon which it stimulated. Even if our pastoral clergy thought it right and proper to disturb good faith, without previous request or good reason, in the momentous hour of death, very few could even find time for such imprudent proselytizing. Nevertheless, it is possible to discern a molehill that may have become the pamphleteers' mountain: a priest is occasionally called to the deathbed of a dying non-Catholic, usually by Catholic relatives of the latter, and is asked to do whatever is possible for his eternal welfare. Sometimes, of course, it is because the dying person wants to be received into the one true Church; if so, the priest's only problem will be the practical one of instructing and disposing him for reception in the brief time that may be available. But if, like millions of others in this country, the dying man has no definite religious allegiance or beliefs, has expressed no desire beyond, perhaps, a willingness to receive the priest, and is too far gone to be instructed and converted to the true faith, the priest may well be puzzled as to what he should do. Before we can answer this question, we must first establish what he may do and, in particular, whether he may give him the aid of the sacraments.

At first sight, the law of the Church seems uncompromisingly negative: "It is forbidden to administer the sacraments to heretics or schismatics, even though they err in good faith and ask for them, unless they have first rejected their errors and been reconciled to the Church" (canon 731, §2). But though

¹ *Infallible Fallacies*, S.P.C.K., p. 31.

this flat prohibition is a logical enough general rule for the healthy, it makes no provision for the quite exceptional needs of the dying, and therefore implicitly leaves us to seek such provision in the special rulings of the Holy Office and the teaching of approved authors. Even in these, however, it is not easy to discern a comprehensive and satisfying rule of action. One gets the impression that whereas the Holy Office is intent on safeguarding the theological principle that the sacraments belong exclusively to the visible household of the Faith, many authors are prepared to stretch it as far as they conscientiously can, in the interests of all whose salvation is at stake.

THE REPLIES OF THE HOLY OFFICE

A reply of the Holy Office, 13 January 1864, condemned the practice of conditionally absolving even *bona fide* heretics and schismatics who, not having been questioned as to their desire to be reconciled to the Church, either because it was impossible or through fear of disturbing their conscience, had not given any sign which could warrant a reasonable presumption of adherence to the Catholic Church.¹ The same congregation, 20 July 1898, dealing with a question concerning a *bona fide* schismatic woman who had sought absolution in good health, declared that such schismatics could not be absolved, owing to the unavoidable scandal involved, but excepted the case of danger of death, provided that scandal were effectively avoided.² Later, in a private reply to a question from the Bishop of Linz,

¹ "An sit probandus usus inductus in aliqua hospitali domo absolventi sacramentaliter sub conditione moribundos haereticos et schismaticos, idque iuxta naturam conditionatae absolutionis, et ob praesumptam bonam fidem multorum qui in haeresi vel schismate educati fuere, nulloque praevio actu quo possint, saltem implicate, reconciliati catholicae Ecclesiae iudicari; silentio super hoc servato vel ob impossibilitatem, vel ne turbetur moribundi conscientia. R. Usus de quo quaeritur, prout exponitur, esse improbandum; et ad mentem." The *mens*, appended in Italian, is "to inform the Patriarch of Jerusalem that whenever the dying heretic or schismatic has given some sign which makes it reasonable to infer that he adheres to the holy Catholic Church, the priests of that delegation should follow the rules given by approved authors".—*Collectanea S.C.P.F.*, I, n. 1246; *C.I.C. Fontes*, IV, n. 975.

² The full statement of the case is too long to quote, but the relevant parts of the answer are: "An aliquando absolvi possint schismatici materiales, qui in bona fide versantur. R. Cum scandalum nequeat vitari, Negative: praeterquam in mortis articulo; et tunc efficaciter remoto scandalo."—*Collectanea S.C.P.F.*, II, n. 2012; *C.I.C. Fontes*, IV, n. 1203.

17 May 1916, about dying schismatics of good faith who asked for absolution or Extreme Unction, the Holy Office distinguished between the conscious and the unconscious. The former, it said, must not be given these sacraments until they had rejected their errors and made a profession of faith in the best manner possible to them: the latter could be given them conditionally, especially if the circumstances indicated that they at least implicitly rejected their errors, provided that scandal were removed by an adequate explanation of this presumption.¹ A similar private reply was sent to the Apostolic Visitor to the Ukrainians in Germany, 15 November 1941, concerning members of the Orthodox Church who, unable to have minister of their own, were in the habit of summoning a Catholic priest, especially when in danger of death.²

THE TEACHING OF APPROVED AUTHORS

Holy Office replies dealing with particular cases do not necessarily establish a general law, especially when, as in the latter two cases quoted, they have not even been included as yet

¹ "An schismaticis materialibus in mortis articulo constitutis, bona fide sive absolutionem sive extremam unctionem petentibus, ea sacramenta conferri possint sine abiuratione errorum. R. Negative, sed requiri ut, meliori quo fieri possit modo, errores reiiciant et professionem fidei faciant."—Cf. Cappello, *De Sacramentis*, II, i, n. 238, quoting from contemporary periodicals.

² "As cases frequently arise in which 'Orthodox' Christians who are not united to the Church, when they cannot have an Orthodox minister, call for the service of a Catholic priest, especially in dangerous illness, is it allowed to assist an Orthodox person who is ill, by prayers, by moving him to an act of contrition, and to confer the sacraments on him if he explicitly asks for them? R. Let the Catholic priest, with generous charity, endeavour to bring back to the Church those schismatics whom Ordinaries and pastors are bidden to regard as especially commended to them in the Lord (c. 1350, §1). He should paternally visit the sick and, especially if they are in danger of death, exhort them to prayer, to contrition for their sins and submission to the will of God (c. 468, §1). However, it is forbidden to administer the sacraments of the Church to schismatics, even if they are in good faith and ask for them, unless they have previously rejected their errors and been reconciled to the Church (c. 731, §2). Even when they are in danger of death, it is required that, at least implicitly, they reject their errors as far as this can be done (considering the circumstances and persons), and make a profession of faith. To those who are in good faith and already deprived of consciousness, the sacraments may be administered conditionally, especially if there is reasonable ground to conjecture that they have at least implicitly rejected their errors. Care must always be taken, however, that scandal and even the suspicion of interconfessionalism be avoided. And the less danger there is in delay, the more should an explicit retraction of errors and a profession of the Catholic faith be required. . . ."—Bouscaren, *Canon Law Digest*, 1948 Supplement, p. 102.

in an official collection. Creusen follows them literally, but he is almost alone in doing so. He teaches that necessity justifies the conditional absolution and anointing of dying *schismatics* in the measure approved by the 1941 decree, but implies by his silence that *heretics* remain excluded from these sacraments even in danger of death.¹ Noldin, likewise, follows the Holy Office replies in drawing a sharp distinction between schismatics and Protestants, presumably because he considers it necessary in deciding the primary question of valid intention to receive the sacraments. In regard to schismatics, he simply reproduces the substance of the 1916 reply, observing that although schismatics more easily ask for the sacraments, such a request is not, in view of their good faith, a sign of retraction and does not therefore help to remove scandal. As to Protestants, if they do not so easily ask for these sacraments, it is normally because they do not believe in them; but that equally indicates a lack of the requisite intention. If therefore they are unconscious, they are unlikely to benefit from conditional absolution. If they are conscious, the priest's first duty is to get at least an implicit profession of faith, or, if that cannot prudently be attempted, an implicit request for absolution; given this, he can conditionally absolve them.² Wouters takes a similar line in distinguishing between those who believe in the sacrament of Penance and those who do not. The latter, he holds, should not be absolved; but he would not condemn a priest who absolved them conditionally, after rousing them to acts of repentance.³ Cappello adopts this same distinction in regard to the anointing of unconscious dying heretics,⁴ though not in regard to absolution.⁵ He holds that those who belong to a sect which acknowledges Extreme Unction as a sacrament can be presumed to have the necessary intention and can therefore be anointed validly, and, if they are in good faith, lawfully; but those whose sect rejects this sacrament must be denied it, because, even if they may have a

¹ In the seventh edition of Vermeersch-Creusen, *Epitome Iuris Canonici*, II, n. 15, he has changed the "acatholicis" of Vermeersch's text to "schismaticis", and unlike Vermeersch, he requires that the conscious must, in every case, make a previous retraction and profession of faith, at least implicitly.

² Noldin-Schmitt, *Summa Theologiae Moralis*, III, n. 297.

³ Wouters, *Manuale Theologiae Moralis*, II, n. 478.

⁴ Cappello, *De Sacramentis*, II, ii, n. 236.

⁵ *Ibid.*, II, i, n. 237.

general intention of using all the God-given means of salvation, it is cancelled out by their special intention of not receiving this particular rite.¹

Most authors, however, make no distinction between non-Catholics according to their canonical category or sacramental beliefs; and though some deal directly only with the question of absolution, few expressly treat Extreme Unction as if it were subject to different rules. Their general attitude would seem to be that apparent good faith, coupled with an implicitly manifested or reasonably presumed desire to do all that God requires for salvation and to make use of the priest's aid thereto, *probably* provides both the intention required for the valid reception of both these sacraments, and the implicit reconciliation to the Church which, when nothing better can be obtained, is required by the Holy Office, at least on the part of the conscious, for their lawful reception. It is admitted that the degree of probability may not be high, but as one writer observes, "in extreme necessity we use any means of helping our neighbour, even though it be only probably efficacious".² Indeed, says another, "when the recipient's eternal salvation is at stake, even tenuous probability about his right disposition suffices",³ such probability, for example, as is provided by God's universal salvific will and His providence in bringing the priest to the dying man's side.⁴

All authors, needless to say, find it necessary to distinguish between the conscious and the unconscious. As regards the unconscious, there is general agreement that they can be conditionally absolved and, according to most, anointed also, provided that they are probably in good faith and would be ready to accept the priest's aid if they knew it to be necessary.⁵ Moreover, since the 1916 reply of the Holy Office approves of their being conditionally absolved, "especially if the circumstances

¹ Canon Mahoney apparently agreed with this view; cf. *THE CLERGY REVIEW*, February 1951, p. 106.

² Piscetta-Gennaro, *Elementa Theologiae Moralis*, V, n. 85.

³ Jorio, *Theologia Moralis*, III, n. 372.

⁴ G. Kelly, S.J., in *Theological Studies*, March 1952, p. 94.

⁵ Cf. Genicot-Salsmans, *Institutiones Theologiae Moralis*, II, n. 298; Regatillo, *Ius Sacramentarium*, n. 23. Cappello (op. cit. II, i, n. 237) admits the probability of this view in regard to absolution, but considers that it can only be defended by holding, with Ballerini, that sensible manifestation of sorrow and confession is not of the essence of the sacrament (ibid., n. 240).

warrant a conjecture that they at least implicitly reject their errors", some authors conclude from the use of the word "especially" that even implicit reconciliation is not absolutely required, and therefore that they can be conditionally absolved and anointed even if they were in formal heresy and refused to abjure it up to the moment of becoming unconscious, because repentance may have supervened in a lucid moment and, in view of the person's extreme necessity, one is justified in presuming that it has, unless there is moral certainty to the contrary.¹ Vermeersch, indeed, does not expressly insist even on implicit reconciliation. He is apparently satisfied that the mere necessity of doing one's utmost for the salvation of a soul in danger of death is itself sufficient justification for the conditional absolution and anointing of the unconscious, *secluso scandalo*; and he merely adds that such persons are more likely to benefit from Extreme Unction, because, unlike absolution, it does not require acts of the recipient as quasi-matter of the sacrament.² Father G. Kelly, S.J., concludes therefore that, apart from unavoidable scandal, the only solid ground for refusing conditional Baptism, absolution or anointing to an unconscious dying non-Catholic is certain invalidity.³

Authors are naturally more exigent in regard to those who are still conscious, but few interpret the "negative" of the 1916 reply of the Holy Office as prohibiting the conditional absolution and anointing of all save those who can be induced to make an explicit retraction and profession of faith; because the reply itself merely requires that this retraction and profession be obtained "*meliori quo fieri potest modo*", and nothing more than an implicit conversion to the Church may be possible. The general conclusion is therefore that, *per se*, i.e. provided it be both possible and prudent, the priest should first endeavour to

¹ Cf. Piscetta-Gennaro, loc. cit.; Jorio, loc. cit.; Danaher, *Administration of the Sacraments to Heretics and Schismatics*, in *The Jurist*, October 1953, p. 359. Canon Mahoney admitted that, according to the common opinion, an unconscious dying heretic can be conditionally absolved and anointed, provided that he be judged to have a sufficient intention (cf. *THE CLERGY REVIEW*, September 1940, p. 247), but held that he cannot be anointed if he has refused the priest's ministration up to the moment of losing consciousness, because there is no ground for supposing an adequate intention (cf. *ibid.*, February 1951, p. 106).

² Vermeersch, *Theologia Moralis*, III, n. 196.

³ Loc. cit.

instruct and exhort the dying man, as far as his condition allows, so as to obtain an explicit conversion. If, however, the circumstances render this impossible, or it cannot prudently be attempted without danger of fruitlessly disturbing the dying man's good faith (and this will commonly be the case, except when he has spontaneously sent for the priest), he can be secretly absolved and, if scandal can be avoided, anointed also, *sub conditione*. Since, however, no sacrament can be validly received without at least an implicit habitual intention of receiving it, and since, according to the more common opinion, some form of sensible expression of sorrow and confession is essential to the validity of Penance, most authors either urge or require that the priest should first induce the dying man to declare his readiness to do all that God requires of him, to accept the aid of the priest, and to confess his sinfulness and express his sorrow.¹

Neither Penance nor Extreme Unction can avail the dying man if he is not baptized, because Baptism is "the gate and foundation of the sacraments" (canon 737, §1). Hence, authors commonly add that if there is any doubt, even slight, about the fact or validity of his Baptism, and the doubt cannot be removed, he should be conditionally baptized, provided that he has at least the minimum intention necessary and has been duly prepared in the manner prescribed by canon 752.² As to what suffices for this minimum necessary intention, there is no complete agreement. All would admit that the will to become a Christian sufficiently implies an intention to receive Baptism, if it has not already been received. If however the dying man has given no indication of his will to become a Christian, many deny that mere readiness on his part to do whatever God requires, such as is contained in attrition, involves a sufficient intention of Baptism. Noldin concedes that it involves an implicit *votum Baptismi* such as may avail to salvation, but maintains that it does not, of itself, imply anything more than an inter-

¹ Noldin-Schmitt, Wouters, Regatillo, Genicot-Salsmans, Piscetta-Gennaro, Jorio, Vermeersch, all loc. cit.; Danaher, op. cit., pp. 370-3; Cappello, op. cit., II, i, n. 238; Coronata, *De Sacramentis*, I, n. 72; Hürth-Abellan, *De Sacramentis*, n. 412.

² Cf. Vermeersch, Noldin-Schmitt and Regatillo, loc. cit.; Cappello, op. cit., II, i, n. 237.

pretative intention in regard to the sacrament, one which would be formulated, at least implicitly, if the dying man knew Christianity to be the divinely ordained means to salvation, but is not actually formulated at all.¹ In view, however, of God's universal salvific will and the fact that His providence has brought a baptizer to the dying man's side, it is not unreasonable to hope that He may also have moved him to desire the sacrament.² Hence Vermeersch concludes that every doubtfully baptized unconscious dying adult can be conditionally baptized, *remoto scandalo*, and that if he can, *per se*, he ought to be. In view, however, of the contrary opinion of Suarez and Lugo, he concedes that a strict obligation can only arise in respect of those who have manifested, in some probable way, a formal intention of receiving the sacrament.³

When Baptism is administered conditionally owing to doubt about the sufficiency of the dying man's intention, the condition should always be "si capax es"; but it is not so clear what form it ought to take in the administration of Penance or Extreme Unction. Umberg argues that, since the 1916 reply of the Holy Office requires a condition to be appended whenever these sacraments are conferred on unconscious schismatics, and makes no distinction between those who have previously asked for the sacraments and those who have not, the required condition cannot be "si capax es", because there is no ground for doubting the intention and therefore capacity of the former; hence he concludes that the condition is meant to safeguard the lawfulness of the administration by limiting it to those who are at least implicitly reconciled to the Church, and consequently that it must take the form "si es subiectum legitimum".⁴ Others, however, interpret the reply as requiring the insertion of a condition only when the sufficiency of the recipient's intention is in doubt, and conclude therefore that it should always be "si capax es". Until the question is settled, it would seem advisable to follow this latter opinion in practice, because it does not make the validity of the sacraments dependent on the recipient's

¹ Op. cit., III, n. 41.

² Cf. Genicot, op. cit., II, n. 150.

³ *Epitome Iuris Canonici*, II, n. 35.

⁴ Cf. *Periodica*, June 1948, pp. 97 ff.

dispositions and therefore makes it possible for them to produce their effect, if or when he is duly disposed.¹

Granted that any of these sacraments may be lawfully administered to a dying non-Catholic, is the priest under any obligation to confer them? Noldin answers by observing that the obligation in justice of a pastor of souls is limited to those who are Catholics or entitled to Catholic Baptism by canons 750 ff. Others are simply commended to his care (canon 1350), and therefore his obligation in their regard goes as far as, and no further, than the general law of charity demands. Since it obliges him to provide them, when in spiritual necessity, with such means as are *certainly* helpful, he must give them the sacraments if their intention and dispositions are certainly sufficient, and, in doubt, must do his best to make them sufficient. If however, in spite of his efforts, reasonable doubt remains, he cannot be strictly bound in charity to give them the sacraments.² Danaher, while accepting this conclusion, nevertheless urges that the priest should go to the aid of any dying man with the intention of doing the utmost that sound theology will allow.³

PRACTICAL CONCLUSIONS

i. In view of the varied approach of theologians to the above problems, it is impossible to summarize their teaching in a series of conclusions acceptable to all. The following conclusions can, however, be regarded as probable enough for practice: (a) All three sacraments, Baptism, Penance and Extreme Unction, may be given conditionally to the unconscious, whatever their previous dispositions may have been, provided always that scandal can be avoided. (b) With the same stipulation as to scandal, all three sacraments may be conditionally given even to the conscious, provided that they can be induced to embrace the true faith at least implicitly, or, if this cannot be attempted without danger of fruitlessly disturbing their good faith to the peril of their souls, provided they appear to be in

¹ Noldin, *op. cit.*, III, n. 446; Danaher, *op. cit.*, pp. 362 ff.

² *Op. cit.*, III, 297.

³ *Op. cit.*, p. 381.

good faith, sorry for their sins, and anxious to do whatever God requires of them.

ii. Unconscious dying persons who have not previously expressed any desire to receive the sacraments of the Church are unlikely to benefit by them. However, if the priest is to help them at all, it can only be through sacraments. Hence his only problem is how and when they can be administered without scandal. This practical problem is unlikely to arise if he has been summoned by the dying man, or if the only witnesses are Catholics to whom he can explain the assumptions on which he is acting. But outside these two cases, it will seldom be possible, without scandal, to do anything more than pronounce the words of conditional absolution, sensibly but secretly. It should be remembered, however, that apparently unconscious persons sometimes retain the use of reason and of their hearing. It may therefore be worth while trying to induce such a person to give some outward sign of repentance and, when sacraments can be administered to him without scandal, to indicate his consent, e.g. by saying to him: "If you are sorry for your sins (and want me to absolve and anoint you), press my hand." Experience has shown that this method of communication sometimes works.

iii. As regards those who remain conscious, since it is essential not to disturb their good faith, at so critical a moment, without moral certainty of replacing it by sincere adherence to the Church, it would seem necessary to distinguish according to their previous attitude to the Catholic faith. (a) If the dying man concerned has previously shown a favourable inclination to the Catholic faith, e.g. by occasional attendance at Mass, etc., and is in a fit condition to make a decision, the priest should prudently and gently enquire whether he wants to be received into the Church.¹ If he wants to be received, the priest should briefly give him such instruction as is possible and necessary to enable him to reject his former errors and to profess explicit faith in the principal Christian beliefs (especially *Deus remunerator*, the Trinity, Incarnation, Redemption, effect of

¹ As Genicot remarks, there is little danger of such a person sinning gravely by refusing the invitation. If he realizes the obligation, he will easily respond to it, because most of the considerations that may have deterred him in health will have lost their force in the proximity of death. If he does not realize his obligation, his refusal will not be morally imputable.

Baptism), and implicit acceptance of the rest of the Church's teachings and commandments (canon 752, §§2-3). Then, having moved him to sorrow for his sins and desire of the sacraments, he should administer them, not inserting a condition unless there is reason to doubt whether he really understands enough to be capable of a valid intention. (b) If he has shown no particular inclination in favour of the Catholic faith, or is not in a fit condition to follow it up, or has declined the priest's tactful invitation in apparently good faith, the priest should first try to secure his acceptance of the essential truths (*Deus remunerator*, etc.) and at least an implicit request for absolution, e.g. by asking him whether he wants the priest's aid in gaining the eternal life which Christ has promised to His followers, and is ready to do all that Christ has ordained to this end. Having thus secured the requisite intention, the priest should help him to make brief acts of faith, hope, charity and perfect contrition, induce him to confess himself a sinner desirous of God's pardon, and then secretly, without his being aware of it, give him conditional absolution. *Per se*, if there is reason to doubt the fact or validity of his Baptism, he should first be conditionally baptized, but, in the circumstances described, even assuming that he has the necessary intention, it will scarcely be possible to administer either Baptism or Extreme Unction while he remains conscious. The priest's main effort should therefore be devoted to the acts of faith, hope, charity and perfect contrition, because, unlike a doubtfully valid absolution, they can certainly save him.

iv. Before conferring conditional Baptism on a doubtfully baptized non-Catholic, it is *per se* obligatory to conduct a previous enquiry into the ground of the doubt. If the fact and validity of Baptism are proved with moral certainty, he must not be rebaptized. If it is established that he was invalidly baptized or not at all, he should be baptized absolutely. Only if doubt remains, is he to be baptized conditionally.¹ In this country, it is normally considered impracticable to conduct a satisfactory enquiry, even when there is no immediate urgency. In danger of death, therefore, the sufficient doubt for con-

¹ Holy Office, 20 November 1878; *Coll. S.C.P.F.*, n. 1504.

ditional Baptism can be assumed to exist, unless certain evidence to the contrary is immediately available.

v. A parish priest should not attempt to confirm a dying non-Catholic in his parish. It is not certain that he can validly do so, because, according to some commentators, his faculty is limited to "fideles" in the narrow sense; and it is almost certain that he cannot lawfully do so, because there is no justifying reason of necessity. Moreover scandal could scarcely be avoided.¹

vi. Viaticum should never be given to a heretic, no matter how genuine his good faith, unless and until he has been formally reconciled to the Church. Even a devout schismatic who has asked a Catholic priest to bring viaticum, because his own priest is not available, must normally be refused it. If, however, there is danger that such refusal may fruitlessly disturb his good faith, some authors think that there is room for *epikeia*.²

LAWRENCE L. McREAVY

SAINT GABRIEL OF OUR LADY OF SORROWS

SAINT GABRIEL lived in an age of spectacular achievement in Italian history. When he was born, in 1838, Italy was a loosely knit group of states; when he died, in 1862, the new Kingdom of Italy was in its first year of existence. The whole national background of his life was on the grand scale; it was an age when the Italian scene was dominated by colourful personalities—Cavour, Garibaldi, Napoleon III, Victor Emmanuel II. It was a time of constant political, military, and social upheaval. There were Cavour's demand for a constitu-

¹ Cf. Mahoney, *THE CLERGY REVIEW*, May 1949, p. 338. Connell (*The American Ecclesiastical Review*, March 1952, pp. 228-30) thinks it might be lawful in extraordinary circumstances.

² Vermeersch-Creusen, *Epitome Iuris Canonici*, II, n. 16; Regatillo, op. cit., n. 23; Danaher, op. cit., p. 377.

tion, the 1848 risings in Palermo and Venice, the five days' revolution against Austria in Milan. The proclamation of the Roman Republic in 1849 was followed in the same year by the accession of Victor Emmanuel II; and before the year had closed, Garibaldi had entered Rome to fight for the Republic. Politically, the Congress of Paris gained sympathy for Italy against Austria; and three years later the two countries were at war. Finally, after Garibaldi's Neapolitan campaign in 1860, the new Kingdom of Italy was formally recognized and established in 1861, the year which also saw the death of Cavour. Altogether, we may say, a stirring time in which to live; a time of impressive achievements, whatever may have been the actuating motives.

Yet in reading the life of Saint Gabriel, we hear no echoes of these momentous events. Italian history was being made around him, yet he stood apart and aloof from the heady current of events. An age of remarkable accomplishments was being lived with a full-blooded fervour, and in it he had no share. His life, uneventful enough by any standard, stands out in sharp isolation all the more clearly for the colourful background of the national scene.

But the lives of the saints are a Divine corrective to our tendency to adopt human values. A readiness to be impressed by the spectacular can often prevent our noticing the greater achievements, more remarkable if less ostentatious, on the spiritual plane. In recent times, several saints have been canonized whose lives at first sight appear to have been most uneventful, and who have yet attained the difficult heights of holiness. So ordinary do their lives appear, so little in the way of achievement do they seem to have made, that many of us might be inclined to think that we have had to face harder tasks, and to overcome greater difficulties. It is only when we consider their lives more fully that we realize the true measure of their heroism, lying deep under the surface commonplace of their lives. We understand that they are vitally different from us; that compared with theirs, the most colourful life is profitless and futile; that the essential difference between our lives and theirs is that they looked to God in all things, sought to please Him in all that they did: even if they only did the ordinary

things, such as we have to do. Entirely God-centred, they offered no resistance to the demands of His grace; and in their submission, they found peace and holiness. For "God is wise in heart, and mighty in strength. Who hath resisted Him, and hath had peace?"

Of these heroes of God, Saint Gabriel is a typical example. What would the casual glance of the average man discover in his life? "He was born in Assisi in 1838, of well-to-do parents, who gave him a sound Catholic upbringing and education; and he repaid them by great success at his studies. In 1856, at the age of eighteen, he entered the Passionist novitiate, was professed a religious a year later, and began his studies for the priesthood in the obscurity of a lonely monastery. Some four and a half years later, in 1861, he contracted tuberculosis, which led to his early death, still some years short of priestly ordination." Altogether, not a very extraordinary life; a little tragic, perhaps—the death of a young man, especially a talented and virtuous young man, is always somewhat distressing. But apart from this, nothing of importance—nothing noteworthy. There are doubtless scores of similar cases all over the world.

And yet this obscure young man is he whom the Church honours as Saint Gabriel, and whom she offers as an example today to Catholic youth. Clearly then there must be something of importance, something noteworthy in his life that differentiates it from many other similar lives. And the difference is his God-centredness; his entire submission in every detail of his life to the grace of God, whereby he attained a high degree of sanctity.

Yet in Gabriel's life it was not always so; the ready cliché "he gave from his earliest years most manifest indications of future sanctity" cannot be applied to him. If anything the omens were unfavourable. His childhood was uneventful, saddened indeed by the loss of his mother when he was only four years old. At school, he proved an able and willing student, a good mixer, popular with his companions, for his ability was untainted with conceit. His character was vivacious in the extreme, and he resented control; his temper, hot though not bad, led to angry outbursts when he was displeased; though his

generosity towards others, especially to the poor, was only one of many attractive sides to his personality.

As he grew older, however, there appeared another less amiable trait in his character, a certain worldliness, too eager an absorption in the trivial amusements and distractions of the fashionable society of his time. Contemporaries have left a clear picture of him at this stage—the extravagance of his clothes, always in the latest fashion, the meticulous attention he gave to his personal appearance, and his indignant distaste of anything that could even slightly impair it. No wonder, then, that he was nicknamed “the dancer” and “the dandy”. His own talent made him popular in the society of the town; he was a good conversationalist and musician, who could speak intelligently and clearly on a variety of subjects. His temperament drew him to the opera and the drama, to the ballrooms and literary salons. By the time he was eighteen, although his moral conduct and religious devotion could never be impugned, he was engrossed in a life of gaiety and enjoyment.

But God had other designs for him than a brilliant career in society. The first indication came in the shape of a severe illness, so serious that there was the threat of death. The worldly aspect of the life he had led was now forcibly brought home to Gabriel, as it had been to St Ignatius under similar circumstances. He turned to God in prayer, promising that if his life was spared, he would dedicate that life to God in some religious order. His prayer was heard, his health was restored, but his promise was not kept. He made a few attempts to seek advice on his religious vocation, but soon again fell captive to the fascination and excitement of his former life. He had resisted God, and had not found peace.

Nevertheless, God would not be resisted. A second illness, far more serious than the first, attacked Gabriel. Once again he earnestly sought God’s help, once again he renewed his earlier promise; and once again his health was restored. This time he showed more determination; he applied for permission to enter the Society of Jesus, and was accepted. A date was fixed for his entry, and it seemed that his submission was final, for he was now fully persuaded of his religious vocation. But the old attraction was still strong, and he hesitated and dallied about

taking the decisive step; so long indeed, that his original fervent resolution gradually evaporated and eventually disappeared. Twice God had summoned him, and twice he had refused.

But a third chance was offered him. In 1856, a cholera epidemic ravaged Spoleto, where he lived, causing widespread panic. The intercession of our Blessed Lady, the special protectress of the city, was invoked, and the prayers of the citizens were heard. The epidemic ceased, and a public procession in Mary's honour was arranged in thanksgiving. Among those taking part was Gabriel, and this occasion proved the turning point of his life. As the picture of the Mother of God was carried past him, he heard a voice speaking in his soul. "Why do you delay in the world? Arise, make haste, and become a religious." At once, Gabriel's wavering and hesitation were over. This was the third summons that God had sent him, and as though to impress him with its urgency, it had come through the Mother of God herself. He was now determined to obey without delay. His father hesitated before giving his consent, and Gabriel had to overcome other opposition to his vocation; but his mind was finally made up. Twice before he had resisted, but now he was going to obey. A short time later, he was admitted to the Passionist novitiate at Morrovalle, and began his life as a religious.

Now there began a process of *not* resisting God, and in consequence—as he tells us himself—of finding true peace. He flung himself conscientiously and enthusiastically into the fulfilment of his new duties as a Passionist, and though at times he found it hard to overcome his former faults of vanity and quick temper, overcome them he did. His own letters, the testimony of fellow-religious, superiors and classmates alike, make it clear that his submission to God's grace was complete and utterly unreserved. All were impressed by his speedy growth in holiness, by his detachment from the world, by his tender devotion to the Passion of Christ and the Sorrows of Mary; especially, by his close union with God, which made him carry out perfectly every detail of the Rule he had embraced. It was as though he had realized his former stubbornness in resisting God's desires for him, and had resolved to make amends by obeying even the smallest point of the Rule, convinced that this was for him the Will of God.

In this holy way, for some five and a half years, he lived; and in this holy way, united with God, he died. Had his life then been a failure? He never reached his aim of being a priest; he never offered the Holy Sacrifice of the Mass, he never heard one confession. But had he remained in the society of his time, for which he seemed so well equipped temperamentally and intellectually; had he played a part in the social re-organization of his country, we may well ask whether he would have been a saint whom we honour today. In his submission to God, he had found peace and holiness. Where he refused, he failed; where he submitted, he succeeded.

The life of Saint Gabriel is indeed a warning not to think humanly. Too often, the sight of our work well done, our duties well fulfilled, persuades us that all is equally well with our motives. But we may quite easily forget that other, more human, aims can insinuate themselves in place of the love of God as the mainspring of our activity. Saint Gabriel realized that God was not so much concerned with the results achieved in his milieu, impressive and arresting as they might have been, as with the results achieved in his own soul. One may succeed in accomplishing great results, and yet be farther from God; one may fail to attain even a small result, and yet be nearer to God.

Saint Gabriel reminds us by his life to bring our love of God to bear on the ordinary everyday trivialities that many of us have to be content with in this life; he reminds us that the motive, not the matter, of our doing is what counts. We can learn from his failure no less than from his success how to aim at the peace of soul Christ has promised, how to be pleasing to God; for none has resisted Him, and has had peace.

AIDAN BAKER, C.P.

QUESTIONS AND ANSWERS

LONG QUEUE OF PENITENTS—OMISSION
OF QUESTIONS

Father Gerald Kelly, S.J., in his book, *The Good Confessor*, says: "Though the confessor would not be justified in simply telling all the penitents to abbreviate their accusation simply because he has many confessions to hear, yet the fact that he has a long line of penitents is certainly a valid reason for his occasionally omitting some questions." Is this doctrine altogether safe in practice? (J.)

REPLY

Provided that the passage quoted by our correspondent (we rely on him for its accurate quotation) be taken in the sense in which, we feel sure, Father Kelly meant it to be understood, the doctrine therein contained is perfectly sound and safe.

A confessor's immediate and primary obligation, in justice as well as charity, is indeed to the penitent whom he has begun to hear sacramentally, not to those whom he may later be requested to hear. Once a confession has begun, it is his duty to take reasonable care that it shall be both integral and fruitful, and he must therefore ask the penitent such questions as are necessary to this twofold end. But there are questions and questions. It is clear that there is no precise limit to the questions he might usefully ask with a view to giving concrete and practical guidance for the future; but even in respect of questions directed to ensuring the integrity of the confession, the line of obligation is far from precise. The confessor is bound, *per se sub gravi*, to question the penitent, whenever he has good reason to believe that necessary matter has been omitted, culpably or inculpably, but equally he may refrain from putting questions, if his knowledge of the penitent or the manner of the

latter's confession gives him good ground for thinking that it has been integrally made.¹

"Good ground" is an elastic term which allows for a certain latitude in determining what questions are strictly necessary and what others might well be put, when time and other considerations permit. To say that the confessor's primary duty is to the penitent in front of him is not the same as saying that he need have no regard whatever for the many whose presence outside his confessional indicates their need or desire of his ministry. He must not allow their probable need to deter him from doing his full and evident duty to the penitent in front of him, but, where the line between obligation and counsel, i.e. between certainly necessary, probably necessary and merely useful questions, is variable, he can reasonably take the needs of others into consideration in determining where it shall be drawn. Their need, as Father Kelly says, provides "a valid reason for his occasionally omitting *some* questions". Nor should it be forgotten that the primary obligation of securing the integrity of confession lies on the penitent.

ALCOHOLIC CONTENT OF ALTAR WINE

The label on a sample of altar wine received from a non-Catholic firm which claims to hold certificates from Spanish and English bishops, states that the alcoholic content of the wine is $25^{\circ} + 6^{\circ}$. Is such a wine valid and lawful matter for consecration in the Mass? (O. O.)

REPLY

Canon 815, §2: "Vinum debet esse naturale de genimine vitis et non corruptum."

It is said that wine cannot naturally contain more than 14 per cent of alcohol, because fermentation ceases when the alcohol, into which the sugar content of grape juice is converted by this natural process, has reached at least that relative

¹ Genicot-Salsmans, *Institutiones Theologiae Moralis*, II, n. 361.

strength, if not before.¹ Some natural wines, however, will not keep unless they are fortified by alcohol added during the process of fermentation in order to make it cease before the whole sugar content has been converted. Since the term "wine" has a somewhat elastic connotation, there is clearly room for difference of opinion as to the alcoholic content which a wine can attain by fortification, without ceasing to be a true wine. Some theologians, viewing the subject from the limited point of view of the Mass, put the maximum at 20 per cent,² others at 30 per cent.³ Others are content to observe that one cannot safely act on purely scientific considerations in a matter of this kind. It is probable that the Church has the power to determine more precisely the matter of the sacraments, and, in any case, the providence of God will certainly safeguard her from error in her decisions as to what can safely be used in the Mass. Hence we must be guided primarily by the decisions of the Holy Office.⁴ These are, it is true, directly concerned with determining what wine may be lawfully used, but since they are ultimately designed to ensure the validity of the sacrifice, one cannot disregard them without risk to the validity.

The Holy Office, 30 July 1890, in a reply to Marseilles concerning the fortification of weak wines with a view to their conservation, ruled that a fortified wine could be used in the Mass, provided that the added alcohol was itself vinous and that the total alcoholic content, after fortification, did not exceed the proportion of 12 per cent.⁵ When, however, fresh representations were made by the Archbishop of Tarragona to the effect that the sweet wines of that region already contained more than 12 per cent of alcohol after their first natural fermentation and nevertheless needed to be fortified to an alcoholic content of 17-18 per cent, if they were to be safely exported to the many overseas customers who wanted them for use in the Mass, the Holy Office decided, 5 August 1896, that such wines could be used at Mass, provided that the total alcoholic content, after

¹ Halliday Sutherland, *Laws of Life*, p. 104.

² Cappello, *De Sacramentis*, I, n. 276; Noldin, *Summa Theologiae Moralis*, III, n. 108.

³ Davis, *Moral and Pastoral Theology*, III (1935 ed.), p. 122.

⁴ Cf. Vermeersch, *Theologia Moralis*, III, n. 372.

⁵ *Collectanea S.C.P.F.*, n. 1735; *Fontes Iuris Canonici*, n. 1125.

fortification with vinous alcohol, did not exceed 17-18 per cent and that the extra alcohol were added after the "tumultuous" fermentation had begun to subside.¹

The answer to our correspondent's question depends therefore on what the wine merchant means by "25° + 6°". If it be true that he holds certificates of reliability from Spanish and English bishops, these figures can scarcely represent percentages, because a liquor with that percentage of alcohol is probably invalid, certainly unlawful, and would never be given a certificate by any bishop. If therefore they do represent alcoholic percentage, one can only conclude that the sample of wine supplied is not that to which the certificates apply. Since this is not by any means impossible and has indeed been known to happen, it would be unwise to use the wine for Mass, without first making sure that it is the kind to which the certificates refer and does not contain more than 18 per cent of alcohol.

EVENING VOTIVE MASS OF THE SACRED HEART ON FIRST FRIDAYS

In churches where the local Ordinary has allowed evening Mass on First Fridays, may the votive Mass of the Sacred Heart, originally authorized for use in the morning, be substituted for the Mass of the day? (Z.)

REPLY

The Sacred Congregation of Rites, 31 March 1954, gave the following reply to the Cardinal Archbishop of Paris: "D/. I. *Utrum prima feria VI cuiusvis mensis, in ecclesiis et oratoriis ubi peculiaria pietatis exercitia in honorem divini Cordis Jesu non mane sed vespertinis horis peragantur pro fidelibus qui matutinis horis Sacro interesse praepediuntur, Missa votiva de Sacratissimo Corde Jesu, approbante loci Ordinario, celebrari possit iisdem vespertinis horis, retentis utique rubricis.* II. *Utrum in ecclesiis et oratoriis ubi Missa votiva de Sacratissimo Corde*

¹ *Collectanea S.C.P.F.*, n. 1950; *Fontes Iuris Canonici*, n. 1183.

Jesu, servatis rubricis, iam mane celebrata sit, eadem Missa votiva privilegiata, pietatis exercitiis iterum horis vespertinis peractis, iterum concedi possit. R/. Affirmative ad utrumque."¹

Though this is a particular reply, it is not cast in the form of a special concession to a particular place. Hence, it can be taken as a declarative interpretation, universally applicable, of the general privilege granted by Pope Leo XIII. It should however be noted that, by the terms of the original concession which are repeated in the above reply, the privilege of celebrating a votive Mass of the Sacred Heart in the morning or evening of a day on which private votive Masses are not otherwise allowed, is attached to, and dependent upon, the performance of special exercises of piety in honour of the Sacred Heart, and, notwithstanding the performance of such exercises, does not extend to a day on which a feast of our Lord, or double of the first class, or privileged feria, privileged vigil, or privileged octave happens to fall.² The privileged votive Mass must follow or precede the exercises, and therefore, if it is celebrated in the evening, there must be exercises in the evening. Granted this, the privilege holds good even if the Mass has already been celebrated along with the exercises in the morning.

L. L. McR.

THE BLESSED SACRAMENT LAMP

A number of substitutes (with picturesque names) for the oil of the Blessed Sacrament lamp have appeared on the market and are said to be used extensively in this country and in the U.S.A. What is the present law about the material for this lamp and may these new substitutes be used lawfully? (C. E. S.)

REPLY

The present law is this: "Before the tabernacle at least one lamp is to burn continually, day and night, fed by olive oil or

¹ Quoted from *The Clergy Monthly* (Ranchi, Bihar), September 1954, p. 306.

² *S.R.C.*, 28 June 1889, D.A., n. 3712. As to what is meant by special exercises in honour of the Sacred Heart, cf. O'Connell, *The Celebration of the Mass*, I, p. 101.

beeswax; where, however, olive oil cannot be had, it is within the prudent discretion of the Ordinary of the place to allow as substitutes for it other oils, vegetable oils if possible" (*Roman Ritual*, V, i, 6; *C. J. C.*, canon 1271). To appreciate the force of this law it is necessary to examine the history of the material allowed in the Blessed Sacrament lamp.

"Let lamps, uneven in number, burn in churches," says the *Ceremonial of Bishops* (I, xii, 17), "both for worship and ornament, and for mystical reasons. . . . These are to be used especially before the altar . . . where the Blessed Sacrament is reserved" and (I, vi, 2) "lamps are to burn continually around the Blessed Eucharist".

The earliest general legislation about the lamp before the Blessed Sacrament are these statements of the *Ceremonial* (1600), then came the *Roman Ritual* (first issued by Paul V in 1614) law, and decisions of *S. R. C.* in 1593 (No. 31) and 1699 (No. 2033), deal with the lamp. None of these concern themselves with the material to be burned. By tradition this had always been pure olive oil, used because of its natural purity, its use in the worship of the Old Testament,¹ and the symbolism that it had acquired in the Liturgy. During the nineteenth century and in the early years of the twentieth, because of the growing scarcity of olive oil and its increasing cost, came a series of queries to the Holy See (*S. R. C.*) and decisions in 1864, 1907, 1908, 1916, on the material for the lamp. These were embodied in canon 1271 of the Code of Canon Law (1917) and made their first appearance in the *Roman Ritual* (IV, i, 6), in the edition of 1925, where the rubric is the same as that in the current (1952) *Ritual*.

In 1864 several French bishops enquired, in view of the great difficulty of obtaining olive oil and its high price, if they might substitute vegetable oils, or even petroleum. In its reply *S. R. C.* (No. 3121) declared itself solicitous for traditional use of olive oil because of the mystical meanings attaching to it, and ordered that in general it is to be used for the Blessed Sacrament lamp, but where this oil cannot be had, it is left to the prudence of the bishops to allow the use of other oils, vegetable oils as far as possible. *S. R. C.* made no reference to the bishops'

¹ See, e.g., Exodus xxvii, 20; xxx, 24.

hint about petroleum. In November 1907, the bishop of Carcassonne asked if a mixture of olive oil and beeswax might be used for the lamp, and the Congregation answered (No. 4205) "Yes, there is nothing against this *in casu*." Note that the substitute proposed by the bishop was made of the two materials—olive oil and real wax—which the Church has always accepted for lights for cultual purposes. This is the first mention of using beeswax (and *cera apum* means in the rubrics pure wax, unadulterated) in the lamp.

Before the next query to S.R.C. about the lamp, it had forbidden in 1901 and 1902 the use of gas or electric lighting *on the altar* with wax candles (Nos. 4086, 4097).¹ On 22 November 1907 the Congregation made a general declaration (No. 4206), in answer to queries, forbidding the use of electric light as a substitute for the Blessed Sacrament lamp and for the lamp that should burn before sacred relics. The movement towards the use of "ersatz" continued, and in 1908 there was a query, in Rome itself, asking if the Blessed Sacrament lamp might be fed with beeswax *saltem in maxima parte*, as a decision of S.R.C. in 1904 (No. 4147) had permitted for the candles at Mass (the *maxima pars* for Mass candles was interpreted by the bishops of England and Ireland as 65 per cent of pure beeswax; elsewhere, e.g. in the U.S.A. and Holland the percentage was higher). The Congregation answered (No. 4230) that if oil could not be got, this mixture might be *tolerated*, and remitted the question for decision to the prudence of the Bishop, in accordance with decree 3121. The use of the phrase *tolerari posse* showed clearly that the Congregation frowned on the use of wax that was even adulterated to a small degree.

Then came the war, with all the difficulties that it created, and S.R.C. issued in 1916 (No. 4334) a general decree, in reply to the representations of several bishops, pointing out that olive oil was not obtainable at all, or could be bought only with great difficulty because of its scarcity and its high price. In view of these circumstances, and while they continued, the Congregation left it to the discretion of Ordinaries to substitute for olive oil other oils, vegetable oils as far as possible, or beeswax, either pure or mixed, and in the last resort even electric light.

¹ This prohibition was repeated in Nos. 4206 (1907) and 4322 (1914).

The *Code of Canon Law* and the *Roman Ritual* of 1925 adopted this solution for the difficulty, as a general law, leaving the matter to the discretion of the Ordinary of the place,¹ and omitting the part of decree 4334 that permitted adulterated (*mixta*) wax. This is the present law.

The Second World War caused fresh difficulties; not only were even vegetable oils scarce and dear, but their quality was very poor indeed, with the result that sacristans had great trouble to keep the Blessed Sacrament lamp alight. Indeed, at times, some of the oil that was sold was positively dangerous, and in certain cases even started a fire. On 13 March 1942 S.R.C. issued a general decree about the Blessed Sacrament lamp and the candles used on the altar. It began by stating that the Congregation had always refrained from granting a general indult for the use of electric light for cultual purposes, insisting on the traditional use of beeswax and olive oil, or of other oils in case of necessity, and this that the symbolism of our faith and our charity might be preserved, and also—in accordance with the nature of worship—the destruction of a visible substance.² It did, however, in 1916 (decree 4334), because of war conditions and at the instance of several Ordinaries, grant a temporary indult allowing, as a last resort, the use of electric light for the Blessed Sacrament lamp. Now (continued the Congregation), while the war and its difficulties lasted, departing from the provisions of canon 1271 of the *Code of Canon Law* and of the *Roman Ritual* (IV, i, 6), it empowered Ordinaries at their discretion, as long as the special difficulties of the war endured, to permit—wherever olive oil or beeswax was impossible to obtain, or could not be got without grave inconvenience and cost—that the Blessed Sacrament lamp be fed with other oils, vegetable oils as far as possible, and, in the last resort, allow the use of electric light.

Finally, by another general decree of 18 August 1949, the Congregation of Sacred Rites confirmed—under the same conditions—the concession of 1942, not now because of the shortage of wax and oil which no longer obtained, but because of

¹ Cf. C.J.C., canon 198.

² Oil and wax are visibly consumed in use, and in this way are symbols of devoted service.

their high cost. The Congregation concluded its decree by urging Ordinaries to return as soon as possible to the venerable, century-old tradition of the use of wax and oil.

In the history of this legislation about the material to be used in the Blessed Sacrament lamp are apparent the determined struggle of the Congregation against the invasion of the sanctuary by adulterated materials, and its earnest desire—while yielding temporarily to the pressure of events, such as the extraordinary difficulties of war-time—that *for cultural purposes*, as distinct from purposes of utility or splendour, materials that are natural and pure, that have been in use by the Church for many centuries and that have been enriched by a manifold symbolism, should be retained, and should be restored where they have been temporarily abandoned. It must be emphasized that in none of its concessions does the Congregation allow a departure from the law of the *Roman Ritual* as a general practice. It merely empowers the Ordinary to permit a *temporary* departure in his diocese, as long as the conditions which wrung the concessions from the Congregation endure.

It is noteworthy that the Congregation, while leaving open the possibility of a *mineral* oil, does not encourage its use but prefers an oil—when olive oil is not available—drawn from the seeds of plants (e.g. rape seed oil, which is extensively used in this country); and that it definitely frowns on the use of *adulterated* wax for the Blessed Sacrament lamp, which it declared tolerable in 1908 and 1916, but to which no reference is made in the decrees of 1942 and 1949.

To sum up, then, the existing legislation on the material to be used in the Blessed Sacrament lamp: olive oil and pure beeswax are to be used. If this be not feasible, and for as long only as the impossibility lasts, the Ordinary of the place may permit the use of other oils, vegetable oils if possible, and, in the last resort, may allow the use of electric light. And the Congregation urges Ordinaries to restore the traditional use at the earliest possible moment. Substitutes which do not comply with the terms of the law and the concessions granted by S.R.C. may not be permitted.

DIVINE OFFICE ON EASTER EVE

A curate attached to a parish where the new Easter vigil rite is observed cannot himself attend it. What Office should he say? (O. O.)

REPLY

He is to follow the rubrics of the Breviary, i.e. recite the old Office of Holy Saturday. The new re-arrangement of the Office incorporated into the new vigil rite is, obviously, meant to integrate it into the vigil ceremonies. A priest may not extract part of the new rite and follow that only. If he cannot take part in the new rite he may not avail himself of its privileges. The trial period for the new Easter vigil rite is now at an end, and it is rumoured that we shall soon have from Rome a definitive form of this rite (when, perhaps, it may be made of obligation for all who follow the Roman rite). Then, possibly, a ruling will be given on such questions as the above query. Rumour has it also that there will be a new rite for Maundy Thursday and Good Friday also.

REMOVING CHASUBLE FOR SERMON

In some places one sees the celebrant of Mass, if he is to preach, removing his chasuble and maniple before going into the pulpit. Is this practice correct? (M. N.)

REPLY

It is not. The sermon (homily) is an integral part of the Sacred Liturgy, is, indeed an act of divine worship. No rubric orders the celebrant, if he is the preacher, to remove his chasuble and maniple. When the bishop at Pontifical Mass preaches he does so, clothed in all his vestments, sitting on his throne or on

a faldstool placed on the foot pace.¹ If another preaches at this Mass, it should be the assistant Priest, and he is bidden² to go into the pulpit in his cope (*sic paratus*).

J. O'C.

ROMAN DOCUMENTS

THEOLOGICAL GROUNDS OF MARY'S QUEENSHIP

LITTERAE ENCYCLICAE "AD CAELI REGINAM" (*A.A.S.*, 1954, XLVI, pp. 633-7).

(*Omissis . . .*)

III

Ut iam supra attigimus, Venerabiles Fratres, cum ex documentis antiquitus a maioribus traditis, tum ex sacra Liturgia, praecipuum, quo regalis Mariae dignitas innititur, principium procul dubio est divina eius maternitas. Quandoquidem enim in Sacris Litteris de Filio, quem Virgo concipiet, haec sententia legitur: "Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius et regnabit in domo Iacob in aeternum et regni eius non erit finis" (Luc. I, 32, 33), ac praeterea Maria "Mater Domino" (Luc. I, 43), nuncupatur, inde facile eruitur ipsam quoque esse Reginam, quippe quae Filium genuerit, qui eodem momento quo conceptus est, propter hypostaticam humanae naturae cum Verbo unionem, Rex, etiam ut homo, erat et rerum omnium Dominus. Itaque iure meritoque S. Ioannes Damascenus haec scribere potuit: "Vere omnis creaturae Domina facta est cum Creatoris Mater exstitit" (S. IOANNES DAMASCENUS, *De fide orthodoxa*, I, IV, c. 14: *P.G.*, XCIV, 1158s. B.); parique modo affirmari potest primum, qui regium Mariae munus caelesti ore nuntiavit, ipsum fuisse Gabrielem Archangelum.

Attamen Beatissima Virgo Maria non tantum ob divinam suam

¹ *Caeremoniale*, II, viii, 48.

² *Ib.* I, vii, 4.

maternitatem Regina est dicenda, sed etiam quia ex Dei voluntate in aeternae salutis nostrae opere eximias habuit partes. "Quid possit iucundius nobis suaviusque ad cogitandum accidere—ut Decessor Noster fel rec. Pius XI scribebat—quam Christum nobis iure non tantum nativo, sed etiam acquisito, scilicet Redemptionis impere? Servatori enim nostro quanti steterimus obliviosi utinam homines recolant omnes: 'non corruptibilibus auro vel argento redempti estis, . . . sed pretioso sanguine quasi Agni immaculati Christi et incontaminati' (1 Petr. i, 18, 19). Iam nostri non sumus, cum Christus 'pretio magno' (1 Cor. vi, 20) nos emerit" (Pius XI, Litt. Enc. *Quas primas*: A.A.S., XVII, 1925, p. 599).

Iamvero in hoc perficiendo redemptionis opere Beatissima Virgo Maria profecto fuit cum Christo intime consociata; merito igitur in Sacra Liturgia canitur: "Stabat Sancta Maria Caeli Regina et mundi Domina iuxta crucem Domini Nostri Iesu Christi dolorosa" (Festum septem dolorum B. Mariae Virg., Tractus). Quapropter, ut iam media aetate piissimus S. Anselmi discipulus scribebat, "sicut . . . Deus sua potentia parando cuncta, pater est et Dominus omnium, ita Beata Maria suis meritis cuncta reparando, Mater est et Domina rerum; Deus enim est Dominus omnium, singula in sua natura propria iussione constituendo, et Maria est Domina rerum, singula congenitae dignitati per illam, quam meruit gratiam, restituendo" (EADMERUS, *De excellentia Virginis Mariae*, c. 11: P.L., CLIX, 508 AB). Etenim, "sicut Christus, eo quod nos redemit, speciali titulo Dominus est ac Rex noster, ita et Beata Virgo, propter singularem modum, quo ad nostram redemptionem concurrit, et substantiam suam ministrando, et illum pro nobis voluntarie offerendo, nostramque salutem singulariter desiderando, petendo, procurando" (F. SUAREZ, *De mysteriis vitae Christi*, disp. XXII, sect. II [ed. Vivès, XIX, 327]).

Quibus ex rationibus huiusmodi argumentum eruitur: si Maria, in spiritali procuranda salute, cum Iesu Christo, ipsius salutis principio, ex Dei placito sociata fuit, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit nostrae salutis opus, secundum quandam "recapitulationem" (S. IRENAEUS, *Adv. haer.*, V, 19, 1: PG., VII, 1175 B) peractum fuisse, in qua genus humanum, sicut per virginem morti adstrictum fuit, ita per virginem salvatur; si praeterea asseverari itidem potest hanc gloriosissimam Dominam ideo fuisse Christi matrem delectam "ut redimendi generis humani consors efficeretur" (Pius XI, Epist. *Auspiciatus profecto*: A.A.S., XXV, 1933, p. 80), et si reapse "ipsa fuit quae vel propriae vel hereditariae labis expers, arctissime semper cum Filio suo coniuncta, eundem in Golgotha, una

cum maternorum iurium maternique amoris sui holocausto, nova veluti Heva, pro omnibus Adae filiis, miserando eius lapsu foedatis, aeterno Patri obtulit" (Prus XII, Litt. Enc. *Mystici Corporis*: A.A.S., XXXV, 1943, p. 247); inde procul dubio concludere licet, quemadmodum Christus, novus Adam, non tantum quia Dei Filius est, Rex dici debet, sed etiam quia Redemptor est noster, ita quodam analogiae modo, Beatissimam Virginem esse Reginam non tantummodo quia mater Dei est, verum etiam quod nova veluti Heva cum novo Adam consociata fuit.

Iamvero plena, propria et absoluta significatione, unus Iesus Christus, Deus et homo, Rex est; attamen Maria quoque, quamvis temperato modo et analogiae ratione, utpote Christi Dei mater, socia in divini Redemptoris opera, et in eius cum hostibus pugna in eiusque super omnes adepta victoria, regalem participat dignitatem. Ex hac enim cum Christo Rege coniunctione splendorem celsitudinemque attingit, qua creatarum rerum omnium excellentiam exsuperat; ex hac cum Christo coniunctione regalis facultas oritur, qua ipsa potest Divini Redemptoris Regni dispensare thesauros; ex hac denique cum Christo coniunctione materni eius patrocini apud Filium et Patrem elicitur exhausta numquam efficacia.

Nullum igitur dubium est Mariam Sanctissimam dignitate sua super omnes res creatas excellere itemque super omnes post Filium suum obtinere primatum. "Tu denique—ita S. Sophronius—omnem creaturam longe transgressa es . . . quid sublimius esse queat hoc gaudio, o Virgo Mater? Seu quid excellentius esse possit hac gratia, quam tu sola divinitus sortita es?" (S. SOPHRONIUS, *In Annuntiationem Beatae Mariae Virginis*: P.G., LXXXVII, 3238 D; 3242 A). Cui praeconio hanc laudem S. Germanus adiungit: "Superat creata omnia tuus honor et dignitas; prae angelis maior excellentia tua" (S. GERMANUS, *Hom. II in Dormitionem Beatae Mariae Virginis*: P.G., XCVIII, 354 B). Ac S. Ioannes Damascenus eo usque procedit, ut in hanc exeat sententiam: "Infinitum Dei servorum ac Matris discrimen est" (S. IOANNES DAMASCENUS, *Hom. I in Dormitionem Beatae Mariae Virginis*: P.G., XCVI, 715 A).

Ad hunc excellentissimum intellegendum dignitatis gradum, quem Deiparens super creata omnia adepta est, considerare iuvat Sanctam Dei Genetricem iam in primo temporis momento, quo concepta fuit, tali gratiarum abundantia repletam fuisse, ut Sanctorum omnium gratiam superaret. Quapropter—ut Decessor Noster felic. rec. Pius IX in Litteris Apostolicis scripsit—ineffabilis Deus "illum longe ante omnes angelicos spiritus cunctosque Sanctos, caelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut ipsa ab omni prorsus peccati labe semper

libera, ac tota pulchra et perfecta, eam innocentiae et sanctitatis plenitudinem prae se ferret, qua maior sub Deo nullatenus intelligitur et quam praeter Deum nemo assequi cogitando potest" (Pius IX, *Bulla Ineffabilis Deus* : *Acta Pii IX*, I, pp. 597-8).

Praeterea Beata Virgo non solummodo supremum, post Christum, excellentiae ac perfectionis gradum obtinuit, verum etiam aliquam illius efficacitatis participationem, qua eius Filius ac Redemptor noster in mentes et in voluntates hominum regnare iure meritoque dicitur. Si enim Verbum per Humanitatem assumptam miracula patrat et gratiam infundit, si Sacramentis, si Sanctis suis tamquam instrumentis utitur ad animorum salutem, cur Matris suae Sanctissimae munere et opere non utatur ad Redemptionis fructus nobis impertiendos? "Maternum sane—ita idem Decessor Noster imm. mem. Pius IX—in nos gerens animum nostraeque salutis negotia tractans, de universo humano genere est sollicita, caeli terraeque Regina a Domino constituta, ac super omnes Angelorum choros Sanctorumque Caelitum ordines exaltata, adstans a dexteris unigeniti Filii sui Domini Nostri Iesu Christi, maternis suis precibus validissime impetrat, et quod quaerit invenit, ac frustrari non potest" (Pius IX, *Bulla Ineffabilis Deus* : *Acta Pii IX*, I, p. 618). Quam ad rem alius Decessor Noster fel. rec. Leo XIII, edixit Beatissimae Virgini Mariae in gratiarum largitione concessam esse "paene immensam" potestatem (LEO XIII, *Litt. Enc. Adiutricem populi* : *A.S.S.*, XXVIII, 1895-1896, p. 130); ac S. Pius X adiungit Mariam hoc munus obire "veluti materno iure" (PIUS X, *Litt. Enc. Ad diem illum* : *A.S.S.*, XXXVI, 1903-1904, p. 455).

Glorientur itaque omnes christifideles se Deiparae Virginis imperio subici, quae et regali gaudet potestate et materno flagrat amore.

In his tamen aliisve quaestionibus ad Beatam Virginem spectantibus, curent theologi ac divini verbi praecones ut quasdam e recto itinere aberrationes devitent, ne in duplicis generis errores inducantur; caveant nempe et sententias fundamento carentes ac veritatem quadam verborum superlatione excedentes; et nimiam mentis angustiam in singulari illa, omnino excelsa, immo fere divina Deiparae dignitate consideranda, quam quidem Doctor Angelicus eidem agnoscendam esse docet "ex bono infinito quod est Deus" (S. THOMAS, *Summa Theol.*, I, q. 25, a. 6, ad 4).

Ceteroquin hoc etiam in christianae doctrinae capite, sicut in aliis, "proxima et universalis veritatis norma" vivum Ecclesiae Magisterium omnibus prostat, quod Christus constituit "ad ea quae quae illustranda et enucleanda quae in fidei deposito nonnisi obscure ac veluti implicite continentur" (PIUS XII, *Litt. Enc. Humani generis* : *A.A.S.*, XLII, 1950, p. 569).

SOME PRINCIPLES OF MARIOLOGY

NUNTIVS RADIOPHONICVS

IIS QUI INTERFVERVNT CONVENTV IINTERNATIONALI MARIOLOGICO-MARIANO, ROMAE HABITO DIE 24 OCTOBRIS MENSIS 1954 (*A.A.S.*, 1954, pp. 677-80).

(*Omissis . . .*)

Mariologia, utpote, quae inter theologicas disciplinas adnumeretur, id imprimis postulat, ut solidis theologicae doctrinae fundamentis innitatur, idque eo magis requiritur, quo profundior fit investigatio et quo accuratius veritates ad Mariologiam spectantes inter se et cum ceteris sacrae theologiae veritatibus comparantur et conectuntur, quemadmodum laudabili studio fieri coeptum est post Immaculae Conceptionis B. M. V. dogma a Decessore Nostro Pio IX sollemniter definitum, atque nostris temporibus non sine uberiore in dies fructuum copia contingit. Huiusmodi autem investigationes non semper faciles ac perviae sunt, cum ad eas peragendas perficiendasque conspirent cum "positivae" quas vocant, tum "speculativae" disciplinae, quae suis quaeque rationibus ac legibus reguntur. Investigandi vero labor, ad Mariologiam etiam quod attinet, eo tutior eoque fecundior procedet, quo magis omnium ante oculos versabitur illa quae "in rebus fidei et morum cuilibet theologo proxima et universalis veritatis norma" (*Litt. Enc. Humani generis: A.A.S.*, XLII (1950), p. 567) statuitur, sacrum nempe Ecclesiae Magisterium. Hoc enim—ut in Encyclicis Litteris *Humani generis* exposuimus—Deus Ecclesiae suae "dedit ad ea quoque illustranda et enucleanda, quae in fidei deposito nonnisi obscure ac veluti implicite continentur" (*Litt. Enc. Humani generis: A.A.S.* XLII (1950), p. 569). Quod quidem depositum authentice illustrandum atque interpretandum Divinus Redemptor uni concedidit Magisterio Ecclesiae; theologis autem grande incumbit munus, idem depositum, ex Ecclesiae mandato eiusque ductu, penitus investigandi, singularemque veritatum naturam, nexum, ad sacrae doctrinae normas, perscrutandi atque explicandi (Cfr. Alloc. ad Eños Card. et Exeños Episcopos d. d. 31 Maii 1954: *A.A.S.*, XLVI (1954), p. 314 s.).

Quo in munere exsequendo, diligenter ratio habenda est utriusque doctrinae catholicae fontis, Sacrarum nempe Scripturarum et "Traditionis". Plura sane eademque praeclara Sacrae Litterae de Beatissima Virgine enarrant, in libris cum Veteris tum Novi Foe-

deris; quin immo excellentissima eius munera ac dona, hoc est virginalis Maternitas, intaminata Sanctitas, illic expressis verbis asseverantur, ipsiusque Virginis imago fere ac lineamenta vivis coloribus describuntur. At vehementer a veritate deerrat, qui se ex Sacris Scripturis tantummodo Beatissimae Virginis dignitatem ac sublimitatem plene definire recteque explicare posse censet, vel qui easdem Sacras Litteras apte explanari posse arbitratur "Traditionis" catholicae et Magisterii sacri non satis habita ratione. Quodsi uspiam, heic praesertim ea obtinent, quae alias diximus, hoc est "theologiam positivam quae dicitur, scientiae dumtaxat historicae aequari non posse" (Litt. Enc. *Humani generis*: 1. c. p. 569).

Neque itidem "Traditionis" documenta investigare atque explicare licet, sacro Magisterio et Ecclesiae vita et cultu, prouti per saeculorum decursum manifestantur, neglectis vel parvihilis. Interdum enim singula antiquitatis documenta, cum in se ipsa tantum perspiciuntur, parum lucis afferunt; quodsi cum vita Ecclesiae liturgica, atque cum populi christiani fide, devotione ac pietate—quas idem Magisterium sustinet ac dirigit—coniunguntur et comparantur, splendida catholicae veritatis evadunt testimonia. Revera Ecclesia, omnibus vitae suae saeculis, non solum in fide docenda et definienda, sed etiam in suo cultu atque in christifidelium pietatis ac devotionis exercitiis a Spiritu Sancto regitur et custoditur, et ab eodem Spiritu "ad revelatarum veritatum cognitionem infallibiliter dirigitur" (Constitutio Apost., *Munificentissimus*: A.A.S., XLII (1950), p. 769). Quapropter etiam mariologicae disciplinae cultores, cum sive superioris sive praesentis aetatis testimonia et documenta pervestigant atque perpendunt, perpetuum illum semperque efficacem Spiritus Sancti ductum ante oculos omnino habeant oportet, ut dictorum factorumque vim et momentum recte expendant atque proponant.

Hisce normis sancte observatis, Mariologia veros atque permanentes faciet progressus, in Beatissimae Virginis muneribus ac dignitate penitus in dies perscrutandis. Ita etiam haec disciplina recta illa media via procedere poterit, qua et ab omni falsa et immodica veritatis superlacione caveat et ab illis se segreget, qui vano quodam agitantur timore, ne Beatissimae Virgini plus aequo concedant aut, ut non raro dictitant, Matre honorata et pie invocata, ipsi Divino Redemptori aliquid honoris et fiduciae detrahant. Etenim Beata Dei Genetrix, quippe quae ipsa quoque ab Adamo descendat, nullum habet privilegium nullamque gratiam quam non debeat Filio suo, generis humani Redemptori; atque adeo, Matris excelsa dona mirantes ac rite celebrantes, ipsius Filii divinitatem, bonitatem, amorem, potentiam miramur et celebramus, neque umquam Filio

displcebit, quidquid in laudem Matris, ab ipso tot gratiis cumulatae, fecerimus. Ea vero, quae Filius Matri suae largitus est, tanta sunt, ut omnium hominum et angelorum dona et gratias immense superent, cum nulla umquam dignitas dari possit quae divinam Maternitatem excedat aut aequet; Maria enim, ut Angelicus Doctor ait, ex hoc quod est Mater Dei, habet quandam dignitatem infinitam ex bono infinito quod est Deus (Cfr. *Summa Theol.*, p. I, q. 25, a. 6, ad 4). Etsi verum est Beatissimam Virginem quoque, uti nos, Ecclesiae esse membrum, tamen non minus verum est eam esse Corporis Christi Mystici membrum plane singulare.

Vehementer igitur cupimus, dilectissimi Filii, ut has normas ob oculos habentes, quae pertractanda in coetibus vestris suscepistis, eadem erudite, docte, scite pieque disseratis et disputetis; idque tandem vires vestrae in unum coalescentes efficiant, ut, quod omnium in votis est, Beatissimae Mariae dei nostraeque Matris laudes, Divinique Redemptoris honor, qui tantis gratiis muneribusque eam ornavit et auxit, incrementa exinde capiant amplissima.

Quoniam vero nihil perfici potest humano labore et industria, nisi faveat et adspiret operi Deus, ultro preces Nostras adiungimus, ut ipse vobis propitius adsit sapientiae suae luminibus et gratiae praesidiis, quorum in auspiciis Nostraeque benevolentiae testimonium Apostolicam Benedictionem vobis singulis universis peramanter in Domino impertimus.

THE "PRIESTHOOD" OF THE FAITHFUL

ADDRESS OF POPE PIUS XII TO THE CARDINALS WHO HAD BEEN PRESENT
AT THE PROCLAMATION OF THE FEAST OF MARY THE QUEEN,
2 NOVEMBER 1954 (*A.A.S.*, 1954, XLVI, pp. 667-70).

(*Omissis . . .*)

Sacerdotis munus proprium et praecipuum semper fuit et est "sacrificare", ita ut, ubi nulla sit proprie vereque dicenda potestas sacrificandi, nec inveniatur proprie vereque appellandum sacerdotium.

Hoc idem plane perfecteque cadit in sacerdotem Novae Legis. Cuius praecipua potestas et muneris functio est offerre unicum et celsissimum sacrificium Summi et Aeterni Sacerdotis Christi Domini, quod nempe divinus Redemptor cruento modo in cruce obtulit et incruento in Novissima Cena anticipavit, continenter iterari voluit, mandans Apostolis suis "Hoc facite in meam commemorationem"

(Luc. 22, 19). Apostolos ergo, non omnes fideles, ipse Christus fecit et constituit sacerdotes, eisque dedit sacrificandi potestatem. De hoc excelso Novi Testamenti sacrificandi munere et actione docuit Concilium Tridentinum: "In divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruenta obtulit. . . Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa" (Sessio XXII, cap. 2.—DENZINGER, n. 940). Itaque sacerdos celebrans, personam Christi gerens, sacrificat, isque solus; non populus, non clerici, ne sacerdotes quidem, pie religioseque qui sacris operanti inserviunt; quamvis hi omnes in sacrificio activas quasdam partes habere possint et habeant. "Quod tamen christifideles Eucharisticum participant Sacrificium, non idcirco—ita in Nostris de sacra Liturgia Litteris Encyclicis, quae *Mediator Dei* inscribuntur, monuimus (*Acta Ap. Sedis*, vol. 39, 1947, pag. 553)—sacerdotali etiam potestate fruuntur."

Quae hisce diximus, pernota quidem vobis, Venerabiles Fratres, esse scimus; nihilominus ea Nobis memoranda esse censuimus, cum quasi fundamentum et ratio sint eorum quae statim dicturi sumus. Non enim desunt, qui veram quandam sacrificandi potestatem in sacrificio Missae omnibus pie adstantibus, etiam laicis, vindicare non desistant. Contra hos veritatem ab errore, qualibet ambiguitate amota, secernamus oportet. Iam ante septem annos eisdem Encyclicis Litteris eorum reprobavimus errorem, qui declarare non dubitaverunt Christi mandatum "Hoc facite in meam commemorationem", "ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdotium. Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere. Quam ob rem Eucharisticum Sacrificium veri nominis 'concelebrationem' existimant, ac reputant expedire potius, ut sacerdotes una cum populo adstantes 'concelebrent', quam ut privatim Sacrificium offerant absente populo". Eadem data occasione etiam in memoriam revocavimus, qua ratione sacerdos celebrans dici quiret "populi vices agere"; propterea scilicet, "quia personam gerit Domini Nostri Iesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semet ipsum offert; ideoque (sacerdotem) ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo. Populum contra, quippe qui nulla ratione divini Redemptoris personam sustineat neque conciliator sit inter se ipsum et Deum, nullo modo iure sacerdotali frui posse" (*Acta Ap. Sedis*, 1947, pag. 553 et 554).

In hac re considerata non agitur tantum de *fructu*, qui ex

Eucharistici sacrificii celebratione vel auditione hauritur, metiendo, —sane fieri potest, ut quis maiorem fructum capiat ex Missa pie religioseque audita quam ex Missa leviter et neglegenter celebrata—, sed de statuenda *natura actus*, qui est in Missae auditione et celebratione, unde alii fructus sacrificii profluunt; fructus scilicet—ne de cultu divino adorationis et gratiarum actionis loquamur—placationis et impetrationis pro illis, pro quibus sacrificium offertur, etsi ipsi sacrificio non adsint; item fructus “pro fidelium vivorum peccatis, poenis, satisfactionibus et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis” (Conc. Trid. Sess. XXII, cap. 2.—DENZINGER, n. 940). Re ita perspecta, assertio quae his nostris temporibus non solum a laicis sed interdum et a quibusdam theologis et sacerdotibus fit ab iisque spargitur, tamquam opinionis error reici debet, scilicet idem esse unius Missae celebrationem, cui centum sacerdotes religioso cum obsequio adstant, atque centum Missas a centum sacerdotibus celebratas. Non ita profecto. Quoad sacrificii Eucharistici oblationem tot sunt actiones Christi Summi Sacerdotis, quot sunt sacerdotes celebrantes, minime vero quot sunt sacerdotes Missam episcopi aut sacri presbyteri celebrantis pie audientes; hi enim, cum sacro intersunt, nequam Christi sacrificantis personam sustinent et agunt, sed comparandi sunt christifidelibus laicis qui sacrificio adsunt.

Ceteroquin negari vel in dubium vocari non debet fideles quoddam habere “sacerdotium”, neque hoc parvi aestimare vel deprimere licet. Princeps enim Apostolorum in prima sua Epistola, alloquens fideles, his utitur verbis: “Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis” (1 Petr. ii, 9); et paulo ante ibidem asserit ad fideles pertinere “sacerdotium sanctum, offerre spiritalis hostias, acceptabiles Deo per Iesum Christum” (1. c., 2, 5). At quaecumque est huius honorifici tituli et rei vera pleneque significatio, firmiter tenendum est, commune hoc omnium christifidelium, altum utique et arcanum, “sacerdotium” non gradu tantum, sed etiam essentia differre, a sacerdotio proprie vereque dicto, quod positum est in potestate perpetrandi, cum persona Summi Sacerdotis Christi geratur, ipsius Christi sacrificium.

Gaudenti animo animadvertimus multis in dioecesibus exorta esse propria Liturgiae Instituta, constitutas esse sodalitates liturgicas, nominatos moderatores rei liturgicae provehendae, habitos conventus liturgicos dioecesanos et ex pluribus simul dioecesibus, habitos vel praeparatum iri Conventus ex omnibus nationibus. Perlibenter audivimus hic atque illic etiam ipsos Episcopos huiusmodi Conventibus interfuisse vel praesedis. Hi coetus interdum propriam sequuntur regulam, ita scilicet, ut unus tantum sacrum

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peragat, alii vero (sive omnes sive plurimi) huic uni sacro intersint in eoque sacram synaxim e manu celebrantis sumant. Quod si hoc ex iusta et rationabili causa fiat, neque Episcopus ad fidelium admirationem vitandam aliud statuerit, obnitendum non est, dummodo huic modo agendi ne subsit error iam supra a Nobis memoratus. Quod dein ad res in Congressionibus illis pertractatas attinet, disceptatum est de propositis ad historiam, doctrinam vel actionem vitae pertinentibus; illatae sunt conclusiones atque vota concepta, quae ampliori huiusmodi progressioni necessaria vel convenientia visa sunt, legitimae tamen auctoritatis ecclesiasticae iudicio subicienda. Haec vero ad sacram excolendam Liturgiam impulsio non constitit intra Conventuum celebrationes; sed simul exercitatio et usus continenter increscebant et augebantur, ita ut fideles maiore usque frequentia et numero ad activam coniunctionem et communionem cum sacerdote, qui sacris operatur, compellantur.

At, Venerabiles Fratres, quantumcumque favetis—et quidem iusto iure—usui atque profectui sacrae Liturgiae, ne siveritis huius disciplinae studiosos in vestris dioecesibus ductui et vigilantiae vestrae sese subtrahere, et proprio iudicio sacram Liturgiam temperare et immutare, contra Ecclesiae normas dilucidis verbis statutas: "Unius Apostolicae Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros" (Can. 1257), et praesertim quoad sacrum peragendum: "Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias caeremonias aut preces proprio arbitrio adiungat" (Can. 818). Neque vosmet ipsi huiusmodi inceptis et magis audacibus quam prudentibus impulsibus vestram concesseritis approbationem vel facultatem.

BOOK REVIEWS

New Problems in Medical Ethics: Second Series. Edited by Dom Peter Flood, O.S.B., M.D., M.Ch., J.C.L. Translated from *Cahiers Laënnec* by M. G. Carroll. Pp. 303. (The Mercier Press. 21s.)

EVER since the periodical known as *Cahiers Laënnec* was initiated, in 1934, to discuss and solve medico-moral problems in the light of Catholic principles, it has been generally recognized as an invaluable

repertory of authoritative contributions to medical deontology. A year ago, Dom Peter Flood, whose expert qualifications as a priest, surgeon and barrister-at-law make him eminently suited to the task, selected and edited a series of noteworthy articles drawn from this Parisian periodical. The volume under review presents a second series of such articles, in which five topics are exhaustively studied from the medical, legal and moral points of view.

The first study is devoted to artificial insemination and comprises five articles. Since, as far as Catholics are concerned, this is a *causa finita*, one might question the wisdom of allotting 55 pages to the consideration of its various aspects; but it is still a live issue outside the Church, and it is therefore well that both priests and doctors should be able to discuss it with factual knowledge. The second and much the longest study (100 pages) is devoted to Narcoanalysis, and it summarizes, in seven articles, the results of investigations conducted during two years, at the Paris *Centre de recherches et de déontologie médicale*, into the problems raised by the use of the "truth drug", as the popular newspapers call it, in therapy, psychiatry and the courts of justice. The third study, on medical responsibility, reproduces three conferences given by Professor Savatier on the doctor's legal responsibility to his patient and to society. The subject is examined primarily from the point of view of French jurisprudence, but the lecturer inevitably raises issues of the natural moral law which have a topical interest for English readers in view of the increase in the number of legal actions taken against surgeons and hospitals since the advent of the Health Service. In the fourth study, we are given three articles on the medical secret, one of them being by the authoritative Canon Tiberghien, professor of medical deontology at Lille, who concludes that the secret is far from being general and absolute, and that its limits should be re-determined in the light of its primary purpose and of the present needs of society. The fifth and final study is appropriately devoted to the topic of death, and seeks, in its five articles, to combat the off-hand, fatalistic attitude to death which results from the prevailing materialistic conception of life, and to encourage doctors to see in the dying man, not just a unit shortly to be erased from the hospital records, but a person whom they can assist in the attainment of his eternal destiny.

If there is much more of the medical and legal in this volume than there is of the moral, that is understandable, because practice takes much longer to expound than principle. Both, however, receive their due measure of attention, and Dom Peter ensures, in his foreword to each of the studies, that the moral issues are clearly underlined.

The Congregation of Sacred Rites. By Rev. F. R. McManus. Pp. viii + 181. (The Catholic University of America, Canon Law Studies, No. 352.)

The Sacred Congregation of the Sacraments. By Rev. R. F. Sheehy. Pp. viii + 141. (Canon Law Studies, No. 333.)

Infamy of Law. By Rev. V. A. Tatarczuk. Pp. xii + 120. (Canon Law Studies, No. 357.)

The Canonical Effects of Infamy of Fact. By Rev. F. J. Rodimer. Pp. x + 161. (Canon Law Studies, No. 353.)

(The Catholic University of America Press. \$2.00 each, paper bound.)

THE Code of Canon Law never succeeded in being a complete collection of ecclesiastical law even for the Latin Church, if only because it chose to by-pass, among other things, the great bulk of liturgical law, leaving the Congregation of Sacred Rites to sort out its own affairs. The function, competence and mode of operation of this Congregation have therefore a special interest for the student of law. Father McManus makes them the subject of an orderly, comprehensive and well-written dissertation, his chapter on the authority of the Congregation being particularly satisfying. We think, however, that he exaggerates somewhat when he calls the *Decreta Authentica* a codification of liturgical law: it is, at best, a classified and self-concordant repertory which, one hopes, will one day form the basis of an authentic and easily manageable code.

The Sacred Congregation of the Sacraments has no history to speak of, and its function and competence can be readily determined by a mere analysis of the relevant sections of *Sapienti Consilio* and the *Ordo Servandus*, along with one or two canons of the Code and some subsequent curial decisions. Father Sheehy had therefore a relatively simple task to accomplish in his dissertation on this Congregation. On the whole, he has done it efficiently; but, in view of the activity of the Congregation in issuing Instructions of a partially legislative character, a more penetrating treatment of its legislative competence was to be expected. It is, for example, scarcely accurate to say that Benedict XV, in *Cum Iuris Canonici*, "deprived the S. Congregations of their legislative power" (page 123): what the Pope said was that they must not use such power, "*nisi qua gravis Ecclesiae universae necessitas aliud suadeat*". Moreover, if a new legal obligation like the *Nihil Obstat* rule of the pre-nuptial enquiry can be explained away as a mere "directive norm", one would like to be told what more is required to make it a law.

There are probably no elements of the Church's penal legislation which have been more neglected in canonical literature or more ignored in pastoral practice than the penalty of *infamia iuris* and the handicap of *infamia facti*. Yet the former is automatically incurred, e.g. by all apostates and heretics who formally or publicly join a non-Catholic sect, and by all who attempt to re-marry in face of an existing valid bond; and the latter is normally the consequence of any serious criminal charge or known habit of moral turpitude. Neither therefore can be so very uncommon in practice. The reason for the lack of attention which they receive lies perhaps in the fact that the legally infamous are not *per se* excluded from the sacraments, and the factually infamous are lumped with public sinners in regard to the reception of Holy Communion. But, whatever be the reason for this lack of attention, the result is that Fathers Tatarczuk and Rodimer have had to break into what is virtually new ground in writing their dissertations. Neither author has been able to cite a previously published monograph which deals exclusively with his limited topic, and neither can have found much detailed guidance in the general commentaries on penal law. Both therefore deserve credit for courage and initiative. Father Tatarczuk seems indeed to have been somewhat disheartened at having to plough a furrow which was not merely lonely but apparently unwanted, but he has pursued it with painstaking research and commendable success, though a little more care might have been taken in the proof-reading. Father Rodimer's treatise is notably thorough, fully documented, logically composed and, apart from a few neologisms, well written. The Washington school of canon law is understandably coining new English words to express canonical terms for which there is no accepted English equivalent; but, if one can excuse "vindictive" for "vindicative", it is difficult to see what warrant there can be for "indetermine sanction" (it is not a misprint), when either "indeterminate" or "undetermined" would do equally well.

Frequent Confession: A Guide for Those Who Confess Weekly, Fortnightly, or Monthly. By H. C. Chéry, O.P. Pp. 28. (Blackfriars Publications. 2s.)

THE purpose of this pamphlet is to help frequent users of the sacrament of Penance to derive from it the fruit of spiritual vigour and growth which it was divinely designed to produce, but which it is so commonly prevented from producing by the deadening effect of routine and by failure to use the technique of confession intelligently. The author packs a great amount of excellent advice into a small space. In particular, he stresses the need to select for confession those

venial sins which more especially impede spiritual growth, and to confess them in a way which will enable the confessor to give concrete and practical advice. Indeed, without prejudice to the initiative of Blackfriars Publications, one would like to have seen this pamphlet made available to the wider public of the C.T.S. Confessors and penitents alike can derive considerable benefit from its perusal.

The Image of God in Sex. By Vincent Wilkin, S.J. Pp. 88. (Sheed & Ward. 6s.)

MANY of our grandparents would have been shocked by the mere title of this book, with its juxtaposition of the all-holy God and the anything but holy topic of sex. The pedagogical attitude (though not the doctrine) of their day was that sex was ugly, even if excusable. Father Wilkin's point is that sex is beautiful, even if abusable; and he proceeds to prove it gracefully and convincingly on the incontrovertible evidence of Sacred Scripture itself. Indeed, his title is a mere paraphrase of Genesis i, 27; for one of the first things that the Bible tells us is that God made man, male and female, and that this sex distinction reflects, on the human level, the image of its Creator. Its purpose, fecundity and generation, is exemplified in the life of the Trinity, the marriage of the Son of God to our human nature, and the mystical espousals of Christ with His Church. Even the Fall did not vitiate marriage, though it robbed it of its spiritual fecundity and reduced it to a mere channel of natural life. But Christ, in elevating Christian marriage to the dignity of a sacrament, has restored its supernatural character and re-fashioned it on the divine model of His own union with the Church, as a channel of the divine fecundity.

Not only is this approach to sex theologically sound, but it is also pedagogically correct. The more our young people can be brought to appreciate the intrinsic nobility and sacredness of the divine plan of sex, the more easily will they understand and deplore all such conduct as tends to frustrate it. This little book provides matter for a series of sermons on Christian marriage and makes excellent spiritual reading.

Dictionnaire de Droit Canonique. Edited by A. Naz. Fascicule XXXI, *Interférences—Juridiction.* Pp. 255. (Letouzey et Ané, Paris, 1954.)

THIS useful encyclopaedia continues to grow at a steady pace. The present fascicule, which is the first of Volume VI, once again provides us with a well-chosen series of expert contributions on subjects within its alphabetical scope which are of interest, from either the historical or juridical point of view, to students of canon law. Since James and John fall within its ambit, and the multitude who have

been so christened includes not a few eminent canonists of the past, many of the entries are biographical. But there are plenty of juridical subjects such as Interpretation, Investiture, Irregularities, Invalidity, Jesuits, *Jeune*, Judges and Jurisdiction. The longest article (40 pages) is devoted to *Jeune Eucharistique*. It comes from the expert hands of the Abbé Bride of *L'Ami du Clergé* and, in addition to a detailed history of the fast and exposition of the law of the Code, supplies a full commentary on *Christus Dominus*.

L. L. McR.

Collingridge. A Franciscan Contribution to Catholic Emancipation.

By J. B. Dockery, O.F.M. (R. H. Johns, Ltd., Newport, Mon. 25s.)

THIS is the interesting story of Bishop Collingridge, O.F.M., who for twenty years (1809-29) was the sixth Vicar Apostolic of the Old Western District. Peter [Bernadine] Collingridge was born at Fritwell in Oxfordshire in 1757 and received the habit at St Bonaventure's, the House of the English Recollects, at Douai, in 1773. Professed in 1780 and Guardian in 1788, he returned two years later to England, worked in London under Bishop Douglass, then in the Midlands, and in 1806 was elected Provincial; he was soon afterwards appointed Coadjutor to Bishop Sharrock, Vicar Apostolic of the Western District, whom he succeeded in 1809. He died at the age of seventy-two, six weeks before Catholic Emancipation became law.

The biography owes its inception to an impulsive act of kindness on the part of the late Bishop Lee of Clifton who, without enquiry or deliberation, suddenly presented the author with a portrait in oils of this very distinguished Friar. The necessary research has evidently been a labour of love. The diocesan archives of Westminster, Clifton and Birmingham, the municipal archives at Douai and Lille, Propaganda MSS. at Rome, records at St Edmund's, Ware, at Downside and elsewhere have all been carefully worked through; and besides these sources, much information collected from a considerable list of modern works. The result is an instructive and edifying picture of life and labours in the English Mission in the dark hour before the Dawn, and the effect is increased by the quiet and matter-of-fact style. The difficulties of the times are illustrated by the fact that Collingridge, like others, was consecrated by one bishop with two priests as Assistants and that there had to be an appreciable delay between appointment and consecration to give him time to acquire *pontificalia*. A subscription then had to be raised by the Catholics of the Western District to enable the Bishop to perform visitations in a

gig; otherwise, he would have had to travel on foot or on the outside of a stage-coach.

The material difficulties, however, were not the most serious. There were also the long dissensions between the Vicars Apostolic and the Catholic Committee about the Veto, the famous Fifth Resolution, and the views of the Irish hierarchy. And there was Bishop Milner, for most of the time: he lived till 1826. Collingridge, described as "a man of the greatest prudence and an extreme Propagator of religious discipline", kept on good terms, while taking his full share of discussion and responsibility, not only with his own brethren, with the Benedictines, and with "the gentlemen of Stonyhurst", but with almost everybody. Expected by some to be more Franciscan than Bishop, by others, more Bishop than Franciscan, "he walked the difficult middle way". Yet nobody in all that time laboured more strenuously and devotedly, though he was always under physical disability. He played also a leading part in the fight for the Emancipation which he did not live to see.

Cîteaux and Her Elder Daughters. By Archdale A. King. (Burns & Oates. 30s.)

A USEFUL and interesting addition to the books which greeted the eighth centenary of the death of St Bernard is provided by this particular account of the monastery of Cîteaux and of the four famous houses which constituted "the Cistercian Quadrilateral": La Ferté, Pontigny, Clairvaux and Morimond. The method is simple and factual. In each case there are several good pages on the actual history of the monastery, then, biographical particulars of all the abbots of whom anything is known and a dated list of them down to the suppression in 1790. Some of these accounts are necessarily brief; others, such as those of the three founders of Cîteaux and of St Bernard are, naturally, much fuller; and an idea of the amount of persevering research that has gone into this volume will be conveyed by the fact that for a total of about 290 abbots of all five houses there are notices on about 230, e.g. for Cîteaux, 51 out of 68, for Clairvaux, 47 out of 51. There is no general account of the Cistercian Order in its vast diffusion over Europe, but the special connexion, through Morimond, with the Military Orders of Calatrava, Alcántara and Aviz receives due notice; on the other hand, the Congregation formed by the Feuillant Reform is merely mentioned but not described since it falls outside the scope of the work. The rise and development of the Strict Observance, introduced into Cîteaux by Richelieu, might perhaps have been a little more fully treated because it has resulted, *inter alia*, in the simul-

taneous existence of two Abbots-General, both of them "Abbot of Cîteaux". We have here the photograph of Dom Sighard Kleiner, Abbot-General of the Cistercians of the Old Observance, 79th Abbot of Cîteaux, and likewise that of Dom Gabriel Sortais, Abbot-General of the Cistercians of the Strict Observance, 68th Abbot of Cîteaux. The explanation is that after the suppression in the French Revolution, Rome continued the succession in the line of the Common Observance and designated the Abbot of Santa Gerusalemme in Croce as Abbot-General of the Order. But there was also a "Second Spring" for Cîteaux when in 1892 Dom Sebastian Wyart was recognized as 63rd Abbot in direct succession to François Trouvé, the 62nd Abbot, who was extruded in 1790, and so now Dom Sortais is 68th Abbot, actually, of the mother house. The biographies contain a good deal of information in the aggregate, but after the first generation there is no such series of great men as we find at Cluny in Odo, Aymar, Majolus, Odilo and Hugh. Cîteaux is the one and only house that is a monastery today; Pontigny belongs to the Congregation of St Edmund, Clairvaux is a prison; La Ferté and Morimond have disappeared.

The Cistercians did not altogether escape the triple enemies of monastic life, pestilence, war and commendatory abbots, but they fared better than many others. Each of these five houses suffered from the Huguenots in the Wars of Religion. Cîteaux narrowly escaped destruction and lost many documents; La Ferté was sacked in 1562 and in 1567 almost destroyed by Gaspard de Coligny, when fifty monks were slaughtered; Pontigny and Clairvaux also suffered much. But the five monasteries had surprisingly few commendatory abbots. Cîteaux had only one, Richelieu. Pontigny had five, including Cardinal Jean du Bellay, uncle of the poet, and Cardinal Ippolito d'Este, the son of Alfonso I of Ferrara and Lucrezia Borgia—La Ferté and Clairvaux escaped altogether.

By the Bull *Exposcit* (1489) Innocent VIII allowed the Abbot of Cîteaux to confer the subdiaconate and diaconate on any member of the Order, while the abbots of La Ferté, Pontigny, Clairvaux and Morimond were restricted to the religious of their respective filiations. This apparently subsisted till 1902 when a brief of Leo XIII limited the privilege to the four minor orders only.

It is remarkable that two great developments were attributable to two Englishmen, both named Stephen. Of St Stephen Harding it is needless to say anything here. There was, however, an English Abbot of Clairvaux, Stephen of Lexington (1243-57) who, despite some opposition in the Order generally, secured the foundation of the College of St Bernard in the University of Paris. Pope Benedict

XII made his studies here. By his Bull *Fulgens Sicut Stella* (1335) it was enacted that every house with more than 40 monks must send two students to Paris, those with 30-40 must send one to Paris, and those with 18-30, one to any *studium* of the Order.

Cîteaux cultivated the vineyards of Vougeot and Musigny. They did not at first drink or sell the wine but used it as gifts. It was said that at moments of difficulty Clos de Vougeot had worked miracles.

The English Reformation. By Gerard Culkin. (Paternoster Publications, Ltd. 6s. net.)

IN a vigorous Foreword the Bishop of Leeds commends this admirable little book written by the Professor of Church History at Ushaw College, Durham, pointing out that it gives the ordinary reader all that is needed for a right understanding of what happened at the Reformation in England. We may add that its hundred pages contain much the best short account we have ever seen. As will be readily perceived, Father Culkin has mainly followed, in his plan, the great three-volume work of Father Philip Hughes, with due regard, likewise, to the best modern works on various aspects of this large subject, and the result is a singularly balanced view in which nothing of real importance is omitted. The account of the "Divorce" is particularly clear and accurate, and it is preceded by necessary explanations not always given; and similarly the last ten years of Henry's reign, so often and so mistakenly passed over very hurriedly, have a section to themselves. The reign of Edward VI is for greater lucidity divided into "The Protestant Revolution, 1547-1549" and "The Revolution Accomplished, 1549-1553". It will be noticed in the section on the reign of Mary that the burnings are unhesitatingly attributed to the initiative of Gardiner. There follow three excellent sections on the Elizabethan Settlement and a lucid summary shows in conclusion that a violent revolution was imposed upon the general body of the people who were thereby forcibly incorporated into a new and Protestant church. The short and select bibliography adds greatly to the value of a very valuable and excellent little work.

J. J. D.

La Legende Franciscaine. Textes choisis, traduits, et annotés par Alexandre Masseron. Pp. 373. (Librairie Arthème Fayard, 18-20 rue du Saint-Gothard, Paris [xiv]. 850 francs.)

OVER thirty years ago Alexandre Masseron established himself as an authority on Italian poetry. In the years between he has also shown a deep understanding of Italian sanctity with his studies on St Francis,

St Antony, St Bernardine, St Catherine, and St Antonine. Not that these are the only saints he has studied, for we must also include St Louis and St Bernard, and we remember that Masseron springs from the land of vocations and traditionalist piety, from Brittany, and the more recent of his several studies on "St Ives" has been crowned by the French Academy. But since 1928 when he wrote *Les sources de la vie de Saint François* he has been specializing in that delicate and difficult field of Franciscan history. And now *La Légende Franciscaine* appears among the texts "pour l'histoire sacrée" sponsored by Daniel Rops with an excellent and inspiring introduction by the latter. At last in 373 pages we have all the essential texts for the episodes of early Franciscan days. Here in one veritable encyclopaedia are to be found the standard sources for incidents in the life of St Francis, for his virtues, his attitude to men and beasts, his mission to the East. Here, too, is the historical basis for the Indulgence of the Portiuncula, and the glory of the Stigmata. It is an invaluable little book so clear in its matter and presentation that we are not surprised to know that Masseron is also Masseron the "Avocat".

J. McL.

Catholicism. By Martin C. D'Arcy, S.J. Pp. 92. (Clonmore & Reynolds. 4s. 6d.)

THIS sketch of the Catholic religion, first published in 1927, is reprinted with a new six-page introduction by the author. Three chapters and a conclusion make up the booklet. The subject of the first chapter is given in the sentence: "The key of the Catholic system is the doctrine of the supernatural" (p. 18). The supernatural claim and character of Catholicism are presented to the reader and urged on intrinsic and subjective grounds. Then comes a chapter on the nature and constitution of the Catholic religion; this gives an account of the Church and of Catholic doctrine. The third and by far the longest chapter is devoted to the history of the Church, and in it we pass in thirty-six small but packed pages from the apostles to Pius XI. The conclusion has some words on the attitude of the Church towards reason and modern science. There is a short bibliography at the end, which includes recent works.

The skill of the author in this brief essay on a vast subject is evident. The matter is handled smoothly and with an individual touch. The style is perhaps too consciously literary and borders sometimes on the precious; this will unduly limit the number of those who will read it with profit. The volume too is dated in its emphasis. A more modern approach would devote much more space to the riches of Catholic doctrine and less attention to the ups

and downs of Catholic history. Nevertheless it is a sketch that one would recommend to many, were not the price of this unbound, re-published booklet so high.

The Faith and the Modern Man. By Romano Guardini. Pp. viii + 203. (Burns Oates. 15s.)

IN recent years there have been many religious publications of high merit. Some, however, have not hesitated to single out the writings of Father Guardini as those which correspond best to the aspirations and mentality of our time. If anyone doubts this judgement, let him read this remarkable book. It is indeed no easy task to convey in a review an adequate impression of its outstanding quality; it has an originality and depth that defeat analysis.

The twelve essays in the volume were written in Germany during the recent war. Each appeared as a separate booklet in a series entitled *Pondering the Christian Faith*, which had been designed by a group of Christian writers as a means "of informing and strengthening the minds of bewildered and harassed people, particularly the young". The plan was to give "a restatement, in terms of contemporary life and experience, of the eternal spiritual and humane verities". The contributions of Father Guardini gathered here certainly achieve a presentation of Christian truth that evokes a response from a level of the soul that is not often reached. His profound and thoughtful essays give a mental and spiritual satisfaction, sometimes moving in its intensity, that can only be due to a penetrating and sympathetic insight into the modern mind, which is not always aware itself of the character of its own needs, perplexities and longings.

These essays are so unlike the ordinary and straightforward doctrinal expositions to which we are accustomed that little purpose is served by listing their titles. Adoration, providence, revelation, faith, dogma, the saints and purgatory are a selection of their themes. The second essay, on "God's patience", is perhaps the finest chapter in the book, and it is a piece of original reflective writing such as is very rarely to be found. The one on adoration and that on faith and doubt in the stages of life also deserve special mention. The translation reads well, and seems to have been skilfully done.

This is a book to ponder and re-read. It will be lent from a desire to share with others its contents; but few will bring themselves to give it away.

Living Christianity. By Michael de la Bedoyère. Pp. xviii + 171. (Burns Oates. 15s.)

To review this book is not easy. Criticism is disarmed from the outset. The dust-jacket gives to the work the subtitle *A personal essay*; the

author proclaims the inadequacy of his treatment and the informal character of his reflexions; and the intention of suggesting any change or reform within the Church is firmly disclaimed. We are given, it is declared, "scarcely more than notes and passing reflexions" which may be of interest and of help to others. The author's own religious experience has given birth to the book—a fact that communicates to it an individual character and the attractive lineaments of a warm sincerity.

I feel that it has taken me some fifty years of life as a Catholic to come to understand a little of what Christianity in its fullness really means . . . despite so exceptional a chance of religious and spiritual formation, it was only in middle life that I began *truly and fully* to realize what all that training, all that teaching, all that experience was about (pp. 2-3).

Count de la Bedoyère was educated at Stonyhurst, and then thinking he had a vocation he spent some years of training in the Society of Jesus; he has been for some time now the editor of the *Catholic Herald*. He judges therefore with reason that he has had unusual advantages to gain an understanding of the Catholic religion. Why, despite these opportunities, has a true insight come so late? Reflexion on his experience has stimulated him to write this book. In it he tries with the eager ardour of the discoverer to impart to others his fresh vision of Catholicism; and at the same time he makes some observations on the reasons why he himself missed seeing it for so long and why other Catholics may also be similarly deprived.

No one will quarrel with the emphasis laid by the author on the central doctrines of Christianity; his present insight is essentially sound; he has come upon the fundamental revelation. Again, the inadequacies of much religious instruction may be readily admitted. There is indeed a fairly widespread realization in the Church of today that religion has for too long been presented in a negative and external way, while the vital, positive, inner truths have been left in the background or at least insufficiently stressed. Thus the remarks of the author are not of a nature to startle, but they are none the less pertinent and should lead to some useful and wholesome reflexion. Much has still to be done in the field of doctrinal teaching. Yet it remains true that the book only passes muster as personal essay; by any impersonal criterion it must be declared defective. The exposition of doctrine with which the book is largely concerned is poor and inadequate; the grasp of some points is noticeably imperfect. To give a detailed criticism here might be salutary, but it would be tedious. Comment however must be made on the wearisome manner in which the book is written. Take these two passages as a sample:

The Son specifically incarnated Himself mystically for all time in His Church, the visible sign of Himself teaching mankind along the road to realization, here and hereafter, of God giving to man His sacramental presence in the Eucharist (pp. 82-3).

The path is from the supreme reality or "isness" of God, by comparison with whom *we* are not, to the soul or inner self, where God's image is stamped, though we can but dimly discern it—from this to the loving mystery and miracle of the Incarnation which raises all mankind to a new being, to God's being—and from that new level, with all the help and means poured out by Christ and by Christ in His Church under the inspiration of the Holy Spirit, to the final personal transformation in the Trinity or Godhead for whom alone man was originally created (p. 106).

And so the stream flows on; the mind guiltily rouses itself every now and again to ask and consider what all these words mean. This is hardly a style that would revivify our theology and our sermons and stamp the great Christian truths on men's minds. It is indeed not easy to express in simple, forcible prose the supernatural mysteries; but in a book that intends, however discreetly, to make up for what is wanting in religious instruction more care might have been taken to show by example how deep thought may be couched in clear and telling language.

The Fulness of Sacrifice. By A. M. Crofts, O.P. Pp. 296. (Sands & Co. 12s. 6d.)

FATHER CROFTS attempts here to give a doctrinal and devotional synthesis on the Mass, intended principally for the benefit of the Catholic laity. His book is based on a series of conferences preached in the cathedral of Auckland. The homilectic style is retained, and the development avoids all technical analysis. Abundant use is made of the Scriptures. The author presents the doctrine in the wide context of the redemption as foreshadowed and fulfilled.

Some criticism of detail may be made. The treatment of the share of the laity in the priesthood of Christ and in the sacrifice of the Mass is inadequate. The part of the laity does not emerge with full clarity, and, although *Mediator Dei* is mentioned, more use could have been made of its teaching. Again, oil is described as the essential matter of Holy Order (p. 217); this is of course certainly untrue since the Apostolic Constitution of 1947, and would have been, to put it mildly, a very unusual view before it. To say that belief in the real presence "requires a complete denial of the evidence of the external senses" (p. 227) is not sound theology, nor is it a very wise or helpful remark. The encyclical *Mediator Dei* is once referred to as *Immortale Dei* (p. 200).

Considered as a whole, however, the book is a sound devotional presentation of doctrine, and many readers will undoubtedly find in it solid spiritual nourishment. The chief obstacle for some to the appreciation of the work will be the wordiness of the author. The words pour forth in spate, and the thought is covered from sight in the deluge. Brevity of expression would have added considerably to the intelligibility and value of the book.

The Seminary Rule. By Thomas Dubay, S.M. Pp. xvi + 146. (The Newman Press. \$2.75.)

THE object of this book is to explain to the seminarian the purpose of the seminary rule and to indicate how it is best observed. It may be thought that to write a complete volume on this theme is to labour the obvious, but the author remarks with truth:

That there is a vital connection between the seminary rule and a seminarian's striving after sacerdotal holiness may be clearly evident to some individuals, but for others that connection may easily be obscure, if not totally non-existent (p. 16).

There are strange quirks in human nature and strange mistakes in budding piety. A student may sometimes quite ignore the rule and yet suppose himself to be advancing in wisdom and grace. Here then is a simple but full treatment of the subject that may be used to bring enlightenment to the dull-witted and to make more difficult the specious excuses of any self-deceivers.

The moral obligation of the rule, the reasons for keeping the rule, individual rules, objections, the critical spirit and attitudes towards the rule are the themes of the six chapters of the work. A glossary of some religious terms is added to bring the book within the range of the minor seminarian. The second chapter entitled *Why keep the rule?* is the essential core of the book. After that, the development and application of the principles tend to become rather tedious. The author's remarks, however, on the rule of silence are worth noting. His judgement throughout is sound and prudent, but it is that of a competent moralist, without an approach, especially in the later chapters, that gives evidence of any great profundity of spiritual insight. The language is sometimes very American.

C. D.

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THE CLERGY REVIEW



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For two years Father Walter Farrell had been working on this life of Our Lord. Nine chapters were finished, and most of the tenth. He had come to the end of the page he was typing. Something interrupted him. Before he had an opportunity to sit down to his typewriter again, he was dead. It was obvious that what he had written must be published. But its incompleteness posed a problem. The first idea was to ask some other writer to finish it; but Father Farrell's way of writing was entirely his own. Then it was remembered that in the fourth volume of his monumental *Companion to the Summa* there were chapters on Our Lord's death and resurrection. This was the solution; Father Farrell should complete Father Farrell.

Some interesting reprints

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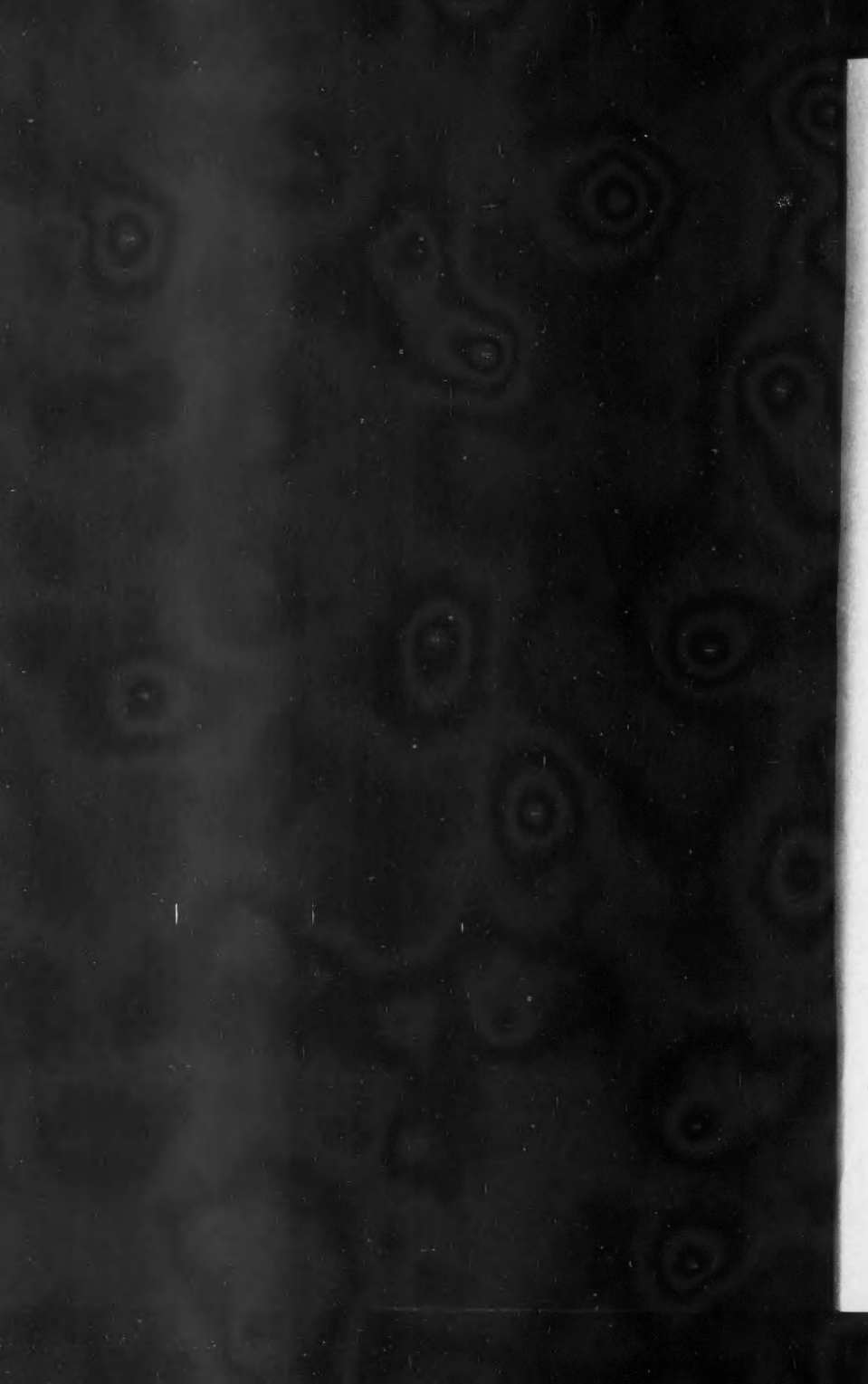
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